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CALVINIST CONTACT

35th YEAR OF PUBLICATION, NO. 1716 OCTOBER 26, 1979

# Multicultural council gets broader mandate

Ontario's Advisory Council on Multiculturalism has been given a new name and a broader mandate so that it can better serve all the people of the province, Reuben Baetz, minister of culture and recreation said recently.

Cabinet, he said has:

—decided that the Council will now be known as The Advisory Council on Multiculturalism and Citizenship;

—decided that the Council will report to the government through the Ministry of Culture and Recreation, the ministry responsible for implementing the government's multicultural and citizenship policies. Since its inception in 1973, it has reported through the Secretariat for Social Development and affirmed that multiculturalism — against a backdrop of full, equal and responsible citizenship rooted in the elements that unite, rather than divide, our society — is the focus of the government's citizenship policy.

Mr. Baetz said the addition of the word "citizenship" to the Council's title "is not mere window dressing. It is a crucial mirror of the broader mandate we are giving the Council.

"We are expanding the Council's advisory role to include citizenship so as to further guarantee that all people, who have the same responsibilities, obligations, and rights as citizens, will be encouraged to participate in society at large and to avail themselves of all government services.

"When the Council was first established, it was given the responsibility of advising the government on policies with direct implications for Ontario's cultural communities.

"That mandate has come to be equated in the public mind as being relevant only to ethnocultural groups and not to the Ontario community as a whole.

"That equation has tended to overlook the critical fact that all of us residents of Ontario, no matter what our ethnocultural origins, have much in common. We are all members of one broad community. We all live and work here. We are all guided and protected by the same laws. We all share the same responsibilities and rights as citizens.

"The government, therefore, is asking the Council to broaden its sphere of interest to include those aspects that we have in common. As before, the Council will continue to be concerned with the special needs of ethnocultural communities. But it will also focus on those needs and concerns that we all share."

"Full and equal citizenship," Mr. Baetz emphasized, "can only occur when individuals, aware of and cherishing their heritage, act as full-fledged members of the community, and when the community perceives and accepts them as such."

The minister added that the Council's broader mandate categorically does not mean that the government is embracing the American concept of the "melting pot." "That is not the Canadian way," he said. "The Canadian way encourages cultural distinctiveness — the cultural mosaic. At the same time, it insists upon full and equal citizenship for everybody, irrespective of race, colour, creed or national origin. "Whether or not we should have a multicultural society in Ontario is no longer a matter of debate. A pluralistic society, rich in its cultural textures, is a positive fact of life in our province.

# CRC Canadian Council reviews government relations

**by Keith Knight**
**Editor**

When the Council of Christian Reformed Churches in Canada holds its biennial meeting November 6 - 9 in Calgary, Alta., it will look closely at the work of its Committee for Contact with the Government as well as at the role of the newly appointed executive secretary.

An obvious concern for those attending the meeting of Council will be the formal absense of delegates from Classis Eastern Canada which covers the area east of Ottawa. Classis withdrew its membership at the last meeting of Council in 1977. Some representatives from that classis may be present at the Council meeting as observers.

The withdrawal of Classis Eastern Canada will certainly have some bearing on discussions at the Council level, especially pertaining to the church's role with respect to national unity. That classis represents churches in Ottawa, Montreal, Eastern Ontario and the Maritimes. It becomes difficult for Council to effectively speak out on national unity when there is geographic disunity within its own ranks. Hopefully the matter will be resolved by Council's interim committee.

The Committee for Contact with the Government (CCG) comes to Council with a lengthy report, pointing out its work in such areas as immigration, Law Reform, national unity, prison reform and justice, and cooperation with other denominations in dealing with social conditions and the environment.

Because of the CCG's mandate, the committee's membership was expanded and a nation-wide "inventory" of resource persons with various areas of expertise was also acquired.

### Immigration

As the new immigration bill was being enacted, the committee drafted a pastoral letter explaining the consequences of the legislation. The letter, entitled "I Was a Stranger and You Welcomed Me," expressed concern that new immigrants might not be able to choose where they would live and that they might not be entitled to the same rights as those enjoyed by other Canadians. This letter was sent to the Prime Minister, the Minister of Immigration, all Members of Parliament, and to all churches within the denomination. Replies were received from the Prime Minister (Trudeau) and several MPs.

As a positive indication of the church's concern for people in need, the executive secretary, Arie Van Eek, commended the government on its actions on behalf of Vietnamese refugees and, in co-operation with the Christian Reformed World Relief Committee, instigated a plan to sponsor more than 100 refugee families.

### Obscenity and pornography

The committee, like many other churches and individuals, has long been appalled by the current trend toward ready availability in many stores of pornographic literature. The government's Law Reform Commission has made a number of studies and proposals, one of which concerned the topic of obscenity and pornography. This study, along with lobbying by an interchurch committee on pornography, resulted in the introduction of several private members bills on the subject, providing a more workable definition of obscenity and a sharpening of the laws on child pornography.

These bills were finally integrated into the Omnibus Bill introduced by the Minister of Justice in 1978. This bill, of which the section on pornography is only a small part, was still before the House of Commons when Parliament was dissolved in March, 1979. The new Minister of Justice has been written asking him to reintroduce this legislation.

### Other organizations

The committee was also mandated to "work with other churches and other organizations to promote awareness of the problems dealing with people and environment, and to be diligent in reminding the government of its God-given task with regard to people and environment."

The committee took up contact with the Committee on Social Concerns based in Edmonton comprised of Christian Reformed persons in that area interested in Christian social action. The committee also inquired whether other local social action or study groups were in existence. The committee sought representation on a national interchurch body studying national unity.

### Canadian Unity

The committee was requested by the Commission on Current Affairs of the Canadian Council of Churches to participate in a national discussion by various churches on Canadian unity. The CCG did participate, and has been present at several meetings. Progress was slow and there seems to be a lack of vision with respect to what the Christian church in Canada should be trying to accomplish concerning the issue of national unity. In order to find out what members of the denomination are thinking about Canadian unity, the committee encouraged the formation of local discussion groups, seeking answers to specific questions, with particular reference to the situation in Quebec.

The church should continue to educate its members and to encourage proclamation from the pulpit of the biblical directives which apply to this issue. It should also react to specific injustices caused by, or committed in spite of, certain legislation.

### Penal reform

The work of the committee on this issue started with discussions on the theology and philosophy of punishment, imprisonment, and alternatives in punishment. These discussions were fueled by a number of papers produced by the Law Reform Commission as well as other experts in the field of criminology. Rev. John deVries, whose background as prison chaplain in Laval, Quebec, provides valuable insight into prison life, also serves on this committee.

A sub-committee was formed to study the biblical background of the penal system and to determine a course of action for the committee. The sub-committee sent letters to consistories soliciting names of persons within the denomination who were active in the justice system, such as police officers, prison guards, lawyers and social workers. These persons were added to the inventory of resource persons.

### Congratulate Clark

On the occasion of the installation of the new Prime Minister, Joe Clark, on June 4, 1979, a telegram was sent indicating the best wishes and prayers of the Christian Reformed community.

The committee has encouraged the organization of the conference dealing with the past, present and future of the Christian Reformed Church in Canada. This conference will take place the day prior to the meeting of Council and will be attended by delegates to Council and anyone else who is interested.

# Viewpoint

## Our children may divorce their parents

The future of the family looks bleak in Sweden. That country, always known for its permissiveness and its novel ideas concerning the institution of the family, has just recently announced a proposed new law making it possible for children to divorce their parents. That's right!

Earlier this year the Swedish government made it illegal for parents to spank their children. Parents are being reduced to even less of an authoritative figure if this proposed law goes into effect.

A leading Swedish Member of Parliament, Tor Sverne, says that the divorce law will only be applicable in certain instances . . . but even those instances seem absurd.

Listen to what he says: "It is not our intention that a 6-year-old who has a row with his parents should be able to just go out and divorce them. But a 3-year-old child in a foster home could divorce his natural parents if they no longer showed any interest in him.

"Similarly, a 16-year-old who went to live with her boyfriend would have the opportunity to divorce her parents if they objected to the relationship," he said. Can you imagine such a thing?

The Swedish MP assures us that the final decision is up to the courts. He points out further that if a child is under age, someone would have to be appointed as a guardian by the court.

"We don't think we can solve all the problems connected with children," the MP says, "but we can certainly lessen them."

What frightens me is that the decision to divorce the parents rests with the child. I simply cannot visualize a 3-year-old child making that kind of decision if he is living in a foster home and never sees his natural parents. This country has procedures for adoption which would cover such a situation.

Authority comes from the top down, not from the bottom up. Parents still have that God-given authority over their children, even the 16-year-old girl who runs off with her boyfriend. The young couple may choose to get married, therefore legally ending the parents' responsibility over their stray daughter, but for the girl to take her parents to court to file for legal divorce is absolute nonsense.

The basic family concepts of authority, respect and responsibility have been seriously eroded even within our own society and I'm afraid that they will be totally gone from Swedish society in very short order if legislators continue pursuing this silly vein of children's rights. Of course, children have rights, especially in the area of abuse by parents and malnutrition, but, governments should make those kinds of laws which effect the very basic survival of human life and should not dabble in areas of discipline (no spanking, indeed!) and respect.

Parents should receive the respect of their children, but they should also earn it. Perhaps that is what is lacking in Swedish society: parents and children live in an uncaring atmosphere where everyone fends for himself and cares very little for each other. There might be a lesson in that for us, too.

Keith Knight

# NewsViews

by Keith Knight

## MPs finally get to be heard

"Speak your mind." That welcome word comes from Prime Minister Joe Clark to all Members of Parliament. It reflects a welcome from the closed-mouth approach taken by former Prime Minister Pierre Trudeau.

It always seemed inappropriate that, in a democracy which supposedly spewed forth free speech, Members of Parliament and especially Cabinet members were told to hush up if their thoughts differed from Party policy.

Don't be shy, Mr. Clark says to new Members of Parliament. "It is an essential price we have to pay to have the kind or parliamentary reform and parliamentary vitality that I see as essential in the country," he said.

Mr. Clark acknowledged that he may suffer embarrassment by turning MPs loose to comment without restraint on government policies, but he added: "That's okay, that's part of the system. I would hope that that freedom will be accepted by members in other parties and will come to be seen as normal by commentators across the country."

The move by the head of the country will spark creativity. Elected representatives of the people will be encouraged to speak their mind, to criticize, to ask perhaps foolish questions without being reprimanded by party officials.

The concept sounds good, it sounds refreshing, but a lot will have to change within the House of Commons before it becomes a reality. Our beloved representatives are generally brutal with the tongue. They love to lambast any MP who says even one thing wrong. They love to hurl insults at the other parties.

If they ever learn to shake that historically crude habit, it will result in a meaningful exercise in democracy in which all Members of Parliament — not just party hierarchy — will have an equally important voice.

The 31st Parliament has just barely come to life. It is but a few weeks old. The Conservative government's attempt to change the stale air of verbal restraint at this early stage in its parliamentary life is most welcome indeed.

We don't know how the government will deal with the issues of the day. We aren't sure about Petro-Can's future, we're curious about the Canadian embassy in Tel Aviv, we're intrigued by the results of the Quebec referendum and the Conservative response. Those things will come. They are issues which will have to be discussed by our government.

I don't know about you, but I would rather hear the voices of 200 Members of Parliament on many of these issues, than to have a select dozen or two echo the words of party policy while the rest of our elected officials remain mute.

It's a start, Mr. Clark. We'll be watching you. We wish you God's strength in your new task and we hope and pray that you will seek his guidance often in the decisions which you will have to make in the future.

# Dateline: The World

## Islam: A Muslim views Christianity

by Johan D. Tangelder

"A step backward, a mess, enough to make one nauseous." So charged Shahpour Bakhtiar, the Shaw's last Prime Minister. Bakhtiar accused Ayatullah Ruhollah Khomeini of lacking a "master idea" for Iran. And he cited the chaotic social and economic condition of post-Shaw Iran as a horrific example of Khomeini's inability to govern. Bakhtiar's chances of returning to his homeland looked dim. Khomeini still has millions of devout followers. And Khomeini and others have already drawn up a blueprint for an Islamic republic.

Khomeini is often villified by Westerners. Yet he is a consequent and ardent follower of Muhammed. He doesn't have much sympathy for the West. Neither does he understand its dynamics. He decries its corrupt practices. He believes that Western nations are decadent and have no inner strength to give moral and spiritual leadership.

Much has been written about Islam in *Time Magazine* and other weeklies and journals. The articles are usually sympathetic in nature. The petro dollars used to buy public relation services to influence public opinion have proven very effective. The anti-Christian sentiments of Islam, its very anti-thetical character, do not receive the attention it deserves.

The internationalism of our modern world, the resurgence of Islam and its confrontation with Christianity in strategic areas of the world, make it imperative for the Christian to understand Islam and its powerful impact upon world politics and even our own wallets.

The revitalization of Islam is a strong factor in the on-going conflict between the Moros (Muslim Filipinos) in the Southern Philippines and President Marcos' Central Government. Vigorous organizations, that have strengthened the solidarity of the Muslim Filipinos, have arisen since the Second World War; such as the Muslim Association of the Philippines, the Sulu Islamic Union, the Muslim Progress Movement, the Ansar El Islam, etc.. Hundreds of mosques have been built within the last few decades. Prior to the Second World War, there were but a few mosques, only 54 in 1918. The resurgence of Islam is also seen in the establishment of many new religious schools (madrasa) usually overflowing with enrollees, young and old, male and female.

The religious centre of Islam is located in the Arabian peninsula famed, feared and envied for its oil wealth. The governments of the Gulf States (as in Saudi Arabia), live in tension between the increasing influence of Western associates and technology, and a desire to preserve the Islamic lifestyle.

How does a Muslim look at Christianity? He identifies Christianity with colonialism and Western culture. For him the Christian faith is a white man's religion. Eric Neilsen, former General Secretary of the Danish Missionary Society, remarks: "How often has it not happened that I would talk with a person, for example in Indonesia, and ask him whether he was a Muslim. He would say, "yes." And I would say, "I am a Christian," to which he would reply with a smile, "yes, that I can see." He could see that by the color of my skin. To be white was to be a Christian."

In the politcial conflict between Islamic nations and the West, we must understand that the Muslim lacks elementary insight into Christianity. For example, the principle of separation of church and state, in the line of the prophets in the theocracy of ancient Israel, which is the inheritence of the West, is not known in Islam. In Muslim nations, religion and state are one. The prophet is also the political ruler and decision maker. In this perspective we must see Khomeini and the influence of the Mullahs in Iran.

The traditional Muslim is bewildered by the Christian who advocates that religion is a private affair and that God has nothing to do with every day life, economy and government. (This dichotomy of life is a Western product and foreign to all Eastern religions, including Biblical Christianity.)

The Muslim considers his own Islamic standards superior to those of the Christians. When Dr. Vincent Brushwyler, General Director of the Conservative Baptist Foreign Mission Society, visited Pakistan in the 1960s, he met a Muslim doctor who was very friendly and who helped him to get some needed pictures. In appreciation, Dr. Brushwyler sent him some copies of the pictures and a letter encouraging him to study Christian faith.

Oil politics, and all the other factors mentioned, make it essential that we attempt to understand the dynamics of the Islamic religion. So in a brief series of articles I will try to explain some of the basic tenets of the faith of the Muslim.


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# Western Christian Farmers meet Nov. 29th

by John Kolkman

*Mr. Kolkman is a member of the Christian Farmers staff.*

The fifth annual convention of the Christian Farmers Federation of Western Canada will be held in the St. James United Church (14323 - 107A Avenue) in Edmonton, on Thursday, November 29, and Friday, November 30.

The Alberta-based Federation has 300 member-families and engages in a variety of public action, education and research activities. The annual convention is in many ways the highlight of the year's activities. It provides an opportunity for members from all parts of the province to get together to debate resolutions, decide items of business, and discuss issues of policy.

Each year the convention is organized around a certain theme chosen by the provincial board of directors. The 1979 Convention is entitled, "A Perspective on the food system." It will focus on how we as Christians can help to bring about a more just and stewardly food industry in Canada. Qualified speakers representing producer, consumer, and corporate interests in the food system will address the convention.

The convention banquet will be held Thursday in the Edmonton Christian High School gymnasium. The speaker will be Dr. Ruben Nelson from Ottawa. Dr. Nelson is a theologian, a consultant and a director of the Canadian Association of Future Studies. He will speak about the responsibilities of groups and individuals in an organized system such as the food system.

I walk in the forest
The suns's coming down
The leaves crunch under me
Another day done.

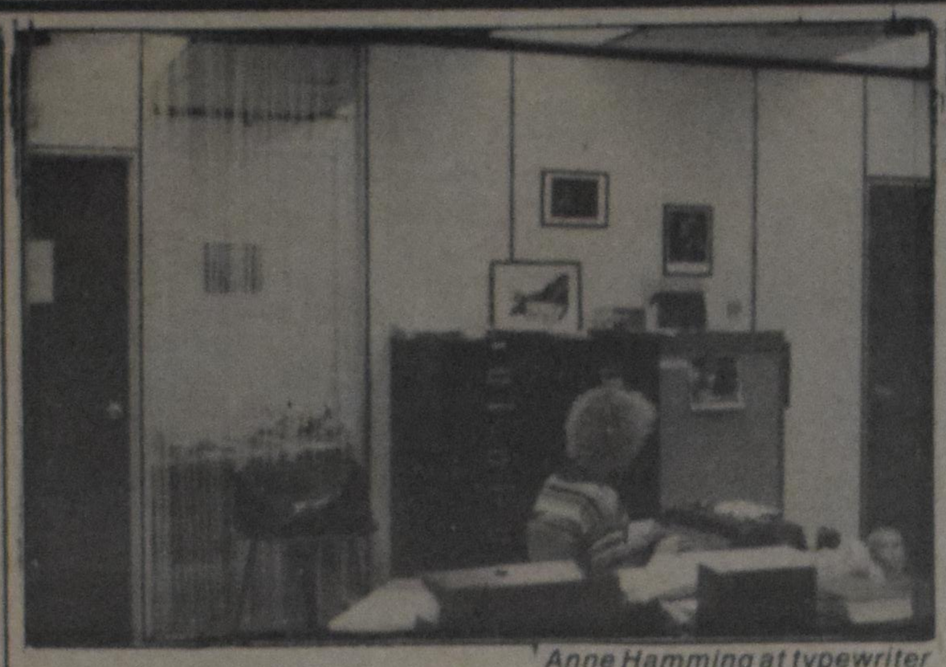
The dark is stealing
The light goes away
The lonely fall forest
Falls sleeping, till day.

I stop by a river
There's orange-red leaves
Just floating in the river
Moving with peace.

And then I get wondering
We're floating too!
But sometimes the devil
Sucks us under to doom.

But Jesus our Savior
Pulls us up from the flood
And sends us again floating
Spreading God's Love!

Gary Smit



*Anne Hamming at typewriter*

# Christian Labour Association of Canada opens Alberta Office

On October 1, the national president of the Christian Labour Association of Canada (CLAC), Mr. Wayne Drost, announced the opening of its Alberta regional office, the first in the province for this independent chrisitan labour union. Mr. Drost also announced that C.J. Vanderlaan has been appointed director of the union's Alberta activities and operations. He said that Mr. Vanderlaan has served as a union representative in Eastern Canada for 12 years, and in the past 4 as the national director of the union's trade local division. Mr. Vanderlaan will work out of the union's office located at 10020 - 108 St., in downtown Edmonton.

Mr. Vanderlaan described the CLAC as an all-Canadian, independent Christian trade union. CLAC bases its activity on "the Christian principle that workers must perform as stewards in God's creation, not using their skills just to enrich themselves." "Nor," according to Vanderlaan, "may we squander the wealth of our nation's resources such as oil, gas, land and steel for our own benefit and leave out neighbours at home and abroad without the necessities of life." "We must manage time, resources and skills in such a way that God's name is honoured and our neighbours' well-being is genuinely served."

CLAC has locals in Lethbridge, Calgary, Grande Prairie, Neerlandia, and Edmonton. The union also has members in Medicine Hat, Brooks, Red Deer, and Edson. These locals and members had been represented through the CLAC's Vancouver office prior to October 1.

According to Vanderlaan, CLAC plans to increase its activity in the province and to take an active part in the socioeconomic discussions and planning that take place in and for the province.

Mr. Vanderlaan can be contacted at his office (Suite 211, 10020 - 108 St., Edmonton, 423-3944) or at home 489-2122.

# Calvinist Contact appoints Edmonton editor

Keith Knight, editor and publisher of Calvinist Contact, announces the appointment of Wilma Vander Schaaf as head of its newly formed Edmonton office. Mrs. Vander Schaaf will serve as editor for news and articles as they originate within the province of Alberta.

Mrs. Vander Schaaf has a general BA from Dordt College with a major in English. She has taught English literature and grammar to grades 7 and 8 at the Willowdale Christian School in Toronto. The mother of three has also been a board member of the Interchurch International Development Education Association of Edmonton and is also co-editor of the Edmonton Food Club Newsletter.

Mrs. Vander Schaaf will work out of the Calvinist Contact Office at 10020 - 108 St. in Edmonton where she will also supervise and co-ordinate the work of King's College students who are working as reporters for the paper on a part-time basis. The office was opened October 1.

News articles, church news and advertising will be handled by the office as well. The office phone number is listed on the editorial page each week.

In making the announcement, Mr. Knight said that he was pleased in being able to secure the services of Mrs. Vander Schaaf. "We are looking for someone who had some journalistic experience, someone with the maturity to be able to coordinate our staff of writers in Alberta, and someone who would be sensitive to the issues that exist within the province. We have found all of those qualities in Wilma."

# Church News

**Christian Reformed**

**Accepted**

— as hospital chaplain at Hamilton Psychiatric Hospital, (Ancaster, Ont. calling church), Rev. Siebert Van Houten formerly of Orillia.

**Declined**

— to Kincardine, Ont., Candidate Case Vink.

**New clerks**

Brantford (Shalom), Ont. — Jim Visser, 28 Frontenac Ave., Brantford, Ont., N3R 3B6.

Alliston, Ont. — Evert Rutters, R.R. #1, Everett, Ont. L0M 1J0.

**New address**

Rev. George Van Arragon, P.O.Box 1066, Alliston, Ont. L0M 1A0. Cambridge, Ont. CRC, P.O.Box 726, Cambridge, Ont.

**Time of worship**

The Leduc (Ebenezer), Alta. church has rescheduled the time of its second service. From November through March it will be at 2:30 p.m. rather than 7:30 p.m. The morning service remains at 10 a.m.

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— to London, Ont., Rev. J. Overduin of Pitt Meadows, B.C.

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# CHURCH PAGE

## PASTORAL PONDERING

### One Monday that wasn't traditionally "blue"

Mondays are not my best days. Especially not Monday morning when I usually feel like a washed-out zombie. So I try to take the day off. Once in a while I succeed. Last Monday I didn't because there were too many loose ends to be tied up in the office in preparation for the consistory meeting and the coming season. It turned out to be a good morning. A member whom I called to set up an appointment assured me she and her husband pray daily for me, my family, the elders and deacons, the congregation, those in need and the Westerhof's. Another member called me and asked for 250 copies of *Today*, the daily devotional guide, for display at the fall Trade fair. That request came as a result of some conversation based on last Sunday's sermons. The back to God Hour office put them in the mail the same day. Two little incidents, but they show the church at its best. The grace of God is at work! Personally, I could use a week of Mondays like that.

Rev. D.J. Hart
First. Chr. Ref. Church
London, Ontario

### Don't be chained to this millstone

"Toronto: The OPP anti-gambling squad is warning the public of a chain letter making the rounds in Ontario. The letter apparently leads its readers to believe that by investing $100 they could reap a return of $204,800. The OPP stress this practice is unlawful . . . ." *The Regional News.*

It has come to my attention that this letter is in the hands of some members of our congregation. I have discussed the matter with the OPP and others.

This letter is a form of gambling. It is indeed illegal. And there is "no way" statistically that one will get $200,000. The police are seeking help in finding the ones in the middle "who are likely to get $5 to $6,000."

Next Sunday we plan to celebrate the Lord's Supper. Have you ever read carefully the list of "gross sins" in formulary 2? Gambling is mentioned. So is disobedience to authorities.

$100 is also a lot of money. Are we ready to "invest" the money in the work of God's kingdom? Are we lured by the prospect of great treasure in heaven?

Certainly it is sad that our political representatives have shown such lack of leadership in the matter of gambling and lotteries — which can only contribute further to the deterioration of the mind of our society. But it is sadder still that Christians should be so motivated by greed to squander hard-earned money.

Let us who know better invest our money wisely, to reap returns now and in eternity. Your pastor,

Rev. P Stel
Maranatha Chr. Ref. Church,
York, Ontario

### Our Classis recently met in St. Thomas

Apart from many routine matters such as committee reports, and budget approvals, some very important issues were dealt with and decided, wisely and compassionately. Again I was impressed and gladdened by the marvelous way the Spirit of the Lord works in his church.

There was one issue in particular which had become a cause of division in one of our neighbouring churches. On both sides convictions were strong and feelings ran deep. All the ingredients for anger, hurt, and dismay were there. After several hours of speaking and listening, the delegates of Classis voted against the request of the petitioning group. How beautiful and moving it was, thereupon, to hear the spokesman for that group, speaking through tears of disappointment, make a plea and a pledge now to go forth in the name of the Lord, working together for the good of his church. Here truly spoke a spirit of love and compassion; God's Spirit uniting itself with the spirit of the disagreeing church members in Christian love and humility, who pledged to work together to the glory of God and the good of his church.

I relate this for a reason. There hardly is a community of believers where there are no differences of opinion and outlook. Also in our church questions are asked and issues raised. Thank the Lord for that; it is evidence that the church is alive, that her members desire to be faithful to God's Word and their calling. These questions and issues must be discussed earnestly and compassionately and, if possible at all, be resolved to the full satisfaction of all. We owe this to another and, above all, to Jesus Christ the head of our church.

But now, earnest and desirous as we may be in all this, we must also know that not all issues can always be resolved to everyone's satisfaction. Yes, we must try, and try again, and again, but there comes a time when we also must realize that enough has been said and that for the sake of the church and the love of Christ we must drop the issue. It is here where the minority accepts the decision of the majority. Or, to put in terms of our confession, it is here where the church of Jesus Christ has spoken and now we must move on to build that church. That's what happened this week at classis.

How wonderful it is to be able to accept one another in a spirit of love and humility, to work together faithfully and fruitfully to build the church of our Lord Jesus Christ as well as one another's faith and life. Indeed, that truly is God's Spirit uniting itself with our spirit. May God bless us as for that we pray and strive without ceasing.

Rev. F.F. Bakker
Second Chr. Ref. Church,
Sarnia, Ontario

*The congregation at the first service of C.R.C. in St. Albert*

## Good news for St. Albert

This past September the Christian Reformed Church of St. Albert (unorganized), Alberta began worshipping in the Wildrose Elementary School. Up till this time, the group of thirty families, originally from seven different congregations in Edmonton, had frequently discussed organizational possibilties. During the 1978 - 79 season members of the group came into contact with each other more often because of the three Bible study groups that had been organized. Then, in May of this year, Classis Northern Alberta granted permission for the formation of the unorganized congregation under the sponsorship of the Edmonton Second Chr. Ref. Church. So, after initial disappointments, the group enthusiastically commenced, with God's help, to begin his work in St. Albert.

A Vacation Bible School, organized for the summer, was attended by more than 100 children, 90 of which came from the St. Albert community. To continue from this encouraging beginning, a Brownie pack for girls and a Cadet group for boys were begun. Catechism classes are now being offered as well as a special class for mentally handicapped children.

The congregation is thankful that the Lord has already placed in its way families of the community who were looking for a church to attend.

In the first service of worship Rev. Kits of Second Church preached about John 17, about Jesus' prayer for his disciples. He pointed out that in God everything is possible and that Satan's work will then be in vain.

The congregation seeks to be a living church in St. Albert where God has placed it, proclaiming his work in devotion to his service.

St. Albert, Alberta is located 10 miles northwest of Edmonton.

The St. Albert congregation.

## An independant move

The Clareview Fellowship began worshipping as a congregation on October 7, 1979. As yet an unorganized group, we are meeting under the authority and supervision of Trinity Christian Reformed Church in Edmonton.

The Fellowship began studying the possibility of creating a new worship setting about a year ago. This resulted from encouragment by Trinity Council to the congregation to look for ways of coping with large congregational settings and the associated problems of adequate pastoral care and mutual concern for each other. We felt that if the church of Christ is really to function in an integral way, where believers are to be brother's keepers, a setting would have to be developed where we could know each other and be aware of each others needs. It seemed too simple to "let Council do it." Further, there existed in the group a desire to make the blessings of Christ to his people both seen and heard in a community setting.

With these goals in mind the Fellowship approached Trinity Council for supervision. A one-year arrangement was worked out which allows us responsibility for our own education and outreach programs, and for our own pastoral care. We also are responsible for obtaining our own pulpit supply. Sunday worships are being held in the Homesteader Public School, located in the Clareview sub-division of Edmonton.

We feel the Lord has presented to us a call to be his people living in fellowship with each other and to be a ray of light in our crisis-prone community and nation.

The Clareview congregation

# FROM COAST TO COAST

**ALBERTA**
Brooks-CKBR. . . . . 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30p.m.910
Edmonton-CHQT. . . 7:30 a.m. 1110
Edson-CJYR. . . . . 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB. . . 8:30p.m. 1280
Peace River-CKYL. . 7:00 p.m. 610
Taber-CKTA. . . . . 9:30 a.m. 1570

**BRITISH COLUMBIA**
Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD . . 9:15 a.m. 1400
Duncan-CKAY. . . . . 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) . . . . . 10:00 p.m. 98.3
Langley-CJJC. . . . . 10:05 p.m. 800
Osoyoos-CKOO . . . . 8:30 a.m. 1240
Penticton-CKOK . . . . 8:30 a.m. 800
Smithers-CFBV . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB . . . 9:00 a.m. 1470
Vernon-CJIB. . . . . 10:00 a.m. 940

**MANITOBA**
Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB . . . 9:30 a.m. 1220
Steinbach-CHSM . . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

**SASKATCHEWAN**
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM . . . . . 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

**ONTARIO**
Brantford-CKPC . . 10:00 p.m. 1380
Cornwall-CJSS. . . . . 8:00 a.m. 1220
Ft. Frances-CFOB . . 10:30 a.m. 800
Hamilton-CKOC . . . 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC. . . . 8:30 a.m. 1380
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS . . 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK. . . . . 8:30 a.m. 1070
St. Thomas-CHLO . . 4:30 p.m. 1570
Stratford-CJCS. . . . 9:00 a.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM. . . 8:00 a.m. 101
Toronto-CKFH. . . . . 9:30 a.m. 1430
Wingham-CKNX . . . 10:30 a.m. 920

**NOVA SCOTIA**
Digby-CKDY . . . . . 5:00 p.m. 1420
Kentville-CKEN . . . 5:00 p.m. 1490
Middleton-CKAD . . 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m..1320
Sydney-CJCB . . . . . 8:00 a.m. 1270
Windsor-CFAB . . . . 5:00 p.m. 1450

**QUEBEC**
Montreal-CFCF . . . . 10:00 p.m. 600

**NEW BRUNSWICK**
Fredericton-CFNB. . 10:30 a.m. 550
Newcastle-CFAN . . . . 9:30 a.m. 790

**FRENCH**
**BACK TO GOD HOUR PROGRAM IN CANADA**
**PERSPECTIVES REFORMEES**

**ONTARIO**
CFML-Cornwall . . . . 9:30 a.m. 1170
CFCL-Timmins . . . . . 9:30 a.m. 620

**QUEBEC**
CHRS-Montreal . . . . 8:00 a.m. 1090
CKLM-Montreal . . . 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers. . 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

# Politics

## Grass roots action is needed for equality in education

by Ben Vandezande

*This article formed the foundation of Mr. Vandezande's address to the annual meeting of the Ontario Association of Alternative and Independent Schools (OAAIS).*

If we were to compare our work for justice in education to the flight of an airplane I believe it is fair to say that on the whole we are in a holding pattern. There is little room to land our educational plane because ground control (provincial government) says the airport is full. In fact, there are regular problems such as the Blair Commission, the question of taxation on the tuition, etc. sent our way to hasten the time when we call "mayday" and land for lack of funds, committment or vision.

There is no doubt that some alternative schools are running short of "fuel." They are losing the sense of harmony on board, needed for a smooth flight. Others are content to live in their state of suspended animation accepting and in many cases preferring the fact that they have no educational place to land.

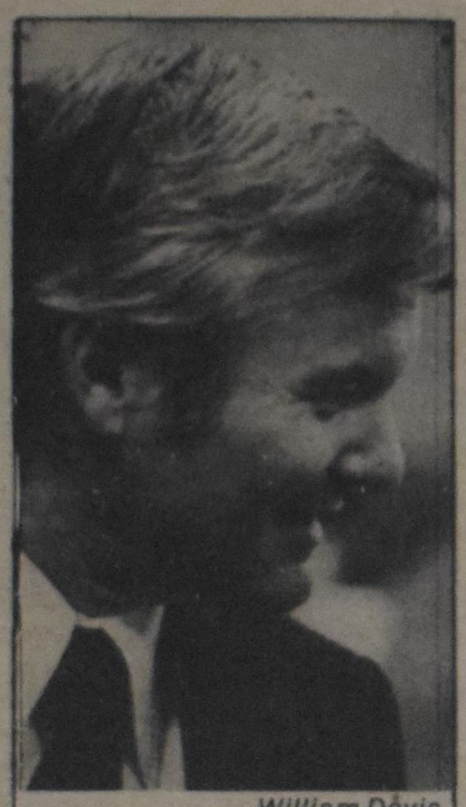
The majority of us, I would suggest, want justice done, want a place on terra firma to work out our educational freedom but wonder how to proceed. We are committed, to the tune of millions of dollars and we stay committed as one after the other takes on second jobs, moonlighting to pay the high costs of supporting two school systems.

And yet, educational health in most non-publically-supported schools has never been more sound. There is a vitality which must disappoint the government's desire for a "single universally accessible, publically supported (secondary) school system." (brackets mine B.V.)

In fact, control tower is finding the skies increasingly darker with flights to educational freedom of choice. Some 25 schools are starting each year . . . clear evidence of what has been seen as a frightening prospect to the government.

It has been eight years, since Ontario Premier Bill Davis proclaimed the need for such a single system. Since then hundreds of independent schools have sprouted up. It must be frustrating. Surely the task of those men in our government towers must be getting more confusing.

Under the heading "Where would it end?" Mr. Davis said, "To accept such a philosophy, and to foster it, the government would be obliged to create an entire educational system which would be, at the very least, a dual one, comprising a system for Roman Catholic students, and another for all other students, or the government would be obliged to provide a system for Roman Catholic students, and a further system for Protestant students, another for Jewish students, and possibly still others representing the various denominations of Protestant and other faiths.



*William Davis*

"Any one of these, as I have said, would be tantamount to the abandonment of the secondary and post-secondary educational system as it exists today, in which the education of the student, while it reflects the ethical and spiritual values of the community, and while teaching respect and tolerance for all religions and creeds, remains, nonetheless, non-denominational and non-sectarian in character."

The last statement reminds me of something former Education Minister Thomas Wells said once in correspondence on August 18, 1975: ". . . The basis of any public system of education is an accommodation of all students and their parents regardless of their religious views, attitudes and values."

On first blush, Mr. Wells appears to be saying with proper respect to religious views, etc. In fact, there is no room for such views. Mr. Wells really is saying without proper regard for such principles.

I am sure you could provide your own examples of double-talk instead of justice. Our letter writing, discussions, briefs, have been received with politeness often that disarms us. I am convinced the government, if it has not succeeded in slowing the growth of alternative and independent schools, has succeeded in wearing down our political will.

Their polite reception, however, quite misses the point. Ten years ago, almost to the day, a brief to the provincial government of the day said this: "It is precisely because this government allows an airing of complaints without feeling it necessary to treat them seriously that our unrest is growing. It would seem the government is guilty of naivete in assuming that all it need do is permit the disgruntled to beef at regular intervals, thus providing a forum to air views that will keep the citizens happy."

Where the last ten years have proven a point however, it is found in the fact that the independent school community has become relatively silent. Educational justice for all schools is not a political issue today. It won't be one either, unless we again take up the efforts to seek justice. If we are in a holding pattern it may also be because we have handed the responsibility for the fight for equality over to the Ontario Alliance of Alternative and Independent Schools (OAAIS), and apart from some schools, many have put our own efforts on auto-pilot.

But the strange silence on the part of the constituency is an indication that there is no groundswell of insightful support for things said by our association. It is time that we re-evaluate the drift of the action on educational equality. We must reverse the drift from "Let OAAIS do it" to "Let us do it." This does not take away from work that OAAIS has done. Rather it focuses attention on the responsibility we have.

We must revive the distinct responsibility the three partners in this call for justice have. Otherwise we use the approach more schools are falling back on concerning OAAIS. "The organization is too quiet for my liking" one person said to me. I asked him what his school was doing or had done in the past year. The answer was "very little."

OAAIS is not responsible for getting the job done. It is responsible for getting a job done. Not yours, not your school's but its own. We must revive the responsibility of local schools and local affiliations of independent schools to act in a coordinated way with OAAIS. We must revive the responsibility of the individual parent and supporter of our schools in their citizenship.

**OAAIS is not a political lobby. Under law for charitable organizations and by decision of the Association, it is an educating organization.** The schools and citizens are freer from these restrictions. They can and must take up this task which puts the justice issue once more on the front burner in this province and gets us beyond being politely absorbed. Educational equality once more must become a political issue.

OAAIS is not without a mandate in such an effort. It cannot defer to the local groups to all of the work now. That would defeat the point of having an umbrella organization of all independent schools.

OAAIS must help focus our understanding of what we are trying to do. We are not just another pressure group working out of self-interest towards a goal of getting money. It must help us see how to argue from a justice position.

OAAIS must help us see how we should argue our case in the context of developing "the public good." OAAIS must help us develop our arguments about our rights and freedoms and government responsibilities in relation to the broad scope of the development of a just society. How is the development of alternate schools not a fragmentation but the promotion of the true meaning of toleration?

With regard to the letter, it is crucial that there be extensive debate among the schools on the legitimate place of government in education. What do we mean by "public control?" Do we advocate a libertarian notion of a hands-off policy for government in education. We may not succumb to a negative or fearful view of government which assumes government is inherently evil and corrupts everything it touches. There is a range of opinion on this matter within OAAIS and that must be discussed in the coming months. That will not always be easy. One step which might help get at this would be to study copies of bills or acts in other jurisdications where there is some measure of educational justice (i.e.) Quebec, Alberta, B.C., so that we are more specific about the government's role there.

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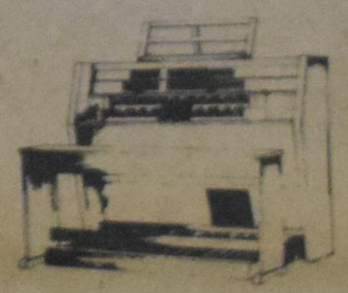

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# ANNE HUTTEN

Strangers in a strange land. That's us, the new-Canadians who left another country to make our home on the western side of the Atlantic Ocean. For most of us, it has been 20 or 30 years or even more. Maybe we were adults when the decision was made; or possibly our parents carried us as infants and young children across the long voyage. Yet others were born in Canada to immigrant parents, and as such still carry the Dutch label. It may take 2 or 3 generations before we really and truly feel at home; before we carry around with us the confidence of those who "have always lived here."

Integration into a new land, new culture, seems to be a varying process depending on the people involved. In this case, the word "people" can refer to individuals or to entire nationalities. Think of the Scots who settled in Cape Breton, for instance. This past summer the International Gathering of the Clans was held here in Nova Scotia, and even apart from the obvious grab for tourist dollars, there was a massive reaffirmation of the Scottish ancestry, of the tartans and bagpipes, the Highland dances and eating of haggis.

One could also bring to mind the Ukrainians of western Canada — a people who have kept largely to themselves over the decades. Or the Chinatown found in many of our cities, with whole areas devoted to special foods, restaurants and shops; with the old folk still unable to fully master the English tongue, and even young men and women remaing fluent in Cantonese, or whatever dialect they may use. Or the Italians who tend to stick together, who resist absorbtion into the mainstream of Canadian life.

How does the body of Dutch, Reformed people fit into that picture? The answer seems to vary more than it does for some ethnic groups, depending to some extent on where you live, as well as your personal feelings, as to assimilation. And so we see on the one hand families which have decided to go all out, moving into established Canadian churches, community groups, service clubs, political activity. On the other hand we still have those whose lives revolve around one particular Reformed church which retains a strong ethnic flavor despite English vocabulary from the pulpit; and around a Christian school whose members are predominately of Dutch background; people who find all their friends within that community, referring to anyone outside of it as "Canadians"; people who work within the fabric of this country only for its economic benefits; people who are hesitant to reach out and fully accept others whose cultural roots are set in other places. A great diversity, within the one body.

As mentioned before, geography has some bearing on the speed at which assimilation takes place. There are sections of southern Ontario, for instance, where every town has a large group of Dutch-Canadians. If there's a Reformed church of your particular brand within ten or fifteen miles, and a Christian school similarly handy, and several other avenues for meeting regularly with that same group of people, it becomes much easier to live in a Dutch ghetto of sorts. Those immigrants who have settled on the fringes of populated areas, who are scattered thinly across certain parts of the country, turn more naturally to their next door neighbours for interaction at the social, religious and economic levels.

Here in Nova Scotia we see some of both. Even within one denomination there's evidence that one group seeks its support largely within the safe walls of the church, while another segment has become active in service clubs, local women's groups, farm commodity organizations. This month we even see one of us running for the local school board, a tightly knit body of appointees which has been ordered by the province to allow for a percentage of elected members for the first time: Our candidate is making one main statement: education is parent's responsibility too. Whether or not he is elected, the publicity generated by his campaign will serve to raise the consciousness of many other parents who have simply assumed that government is in charge of education, with teachers, principals and school superintendents responsible for the teaching of the ABC's. We'll see some serious questions raised in newspapers and other media as to the nature and philosophy of education; what are its goals?

Other church members are making their influence felt in such bodies as the Family and Children Services, the Lions Club, Women's Institute, Home and School. I don't wish, at this point, to raise the issue of "right" or "wrong" when it comes to the ways in which we have adapted to our new country. The whole thing involves very individual responses to the stress which accompanies immigration. Adapting or remaining separate may depend on such simple characteristics as whether or not a person is shy or extrovert.

But it could be useful for everyone to give some thought to the relationship between the process of moving into a new, different culture, and the growth or development within our Reformed churches. A number of important issues have been raised over the past decade or two: can Christians dance, go to movies, join labour unions, work on Sundays, indulge in social drinking or smoking? What is the place of women within the church?

When the church as an institutional body makes decisions on the place of women — decisions which inevitably affect half the membership — we might ask whether the fear of change is motivated by a desire to live close to the mandates of the Bible, or whether the church needs to remain in one stronghold of Dutch custom, the secure institution which is not so vulnerable to the change sweeping across the world. When members of Reformed churches ignore the proven dangers of cigarette smoking and consider the entire issue a matter of personal preference, is it custom and habit which form the deciding factor, or does a Christian theme run through it all?

It would be interesting to speculate how decisions of the Reformed body would go, were the Dutch element removed. Impossible, of course, but — I wonder.

# PASTORAL COUNSELLING

by Ralph Heynen

## Victory in Conflicts

In order to understand ourselves, we have to remember that there are two sides to our nature. There is the inner world, the inner eye, the inner self; and then there is the outer world, the world of things, of people, of world events. We live in those two worlds at the same time. They're both a part of us. It's like the circus performer who tries to balance on two spinning balls. He must be so co-ordinated in mind and body that he doesn't slip from either one.

The person who withdraws too much into his inner world becomes introspective. And if you carry this thing a bit too far by withdrawing too much within the inner world, you're going to be rather disturbed in a world like this. That's the world of fantasy, the world of day-dreaming and it shows that you cannot cope with the outside world because you tend to draw too much within yourself. Such people are often very difficult to reach because you can't reach through that shell.

Then there are people who are so busy living in the outer world that they forget about the inner self. The materialist is like that, he measures everything in terms of dollars and cents ...material gains and successes. Or the man who thinks only in terms of environment and nothing else. He loses sight of the inner world. Then there are those, too, who are superficial people. They look at this world with its giddy laughter and with its tragic events. And that's all there is to it. The world about us.

To live in any kind of depth we have to remember that we also have an inner world that we must face. The great society may stress the social realm and the world about us. But the Scriptures call us to think in terms of what lies within, what's there within your heart and within your life.

We've talked an awful lot about communication. The deepest kind of communication is when a person is in touch with his own feelings, with his own inner self as well as with the world about him. A lot of people seem to find ways in which they can escape from that kind of struggle. You can be sure that there's going to be a struggle between the inner and the outer world. None of us are wholly consistent; life within is often governed by different principles than the life without.

Now there are various things that we do in order to escape this battle or to avoid facing up to the struggle that there is within the inner self and the outer self. We talked about the ways that people use to compensate for this inner struggle. We have our feelings of deficiencies and as a result we try to compensate. A person who is not very tall often talks very loud and he tries to make an impression by his flashy clothes, or his elevator shoes. In some way he wants to compensate for his shortness of stature in the midst of a world of tall basketball players.

Those who feel inferior will often over-dress; they wear the kind of clothing that draws attention . . .a bit too low at the neck, a hemline that is a bit too high . . . or they arrange their hair in such a way that it will attract attention.

Parents can sometimes use compensations in dealing with their children. They'll give their children things which often aren't good for them to show that they love them, when deep down in their heart they're inadequate about their love. They're not too sure that they love these youngsters or that they're giving enough love. And so they buy bicycles, toys and clothes and they buy things for them in order to show their love. Of course, it doesn't really show love but it's much easier to buy something than to give of yourself.

Compensation in certain cases can be healthy. A boy who cannot do well in athletics in school may very well study hard and excel in science or literature. An unmarried older girl may compensate for her lack of not having a family and a husband by giving herself in the area of being a nurse or a teacher.

When we overcompensate it's dangerous. But there are various ways in which we try to rationalize our inner selves. We bump into the door in the dark and we blame somebody for leaving the door open. A husband is not doing too well in his work and he blames conditions at home; his wife isn't as sympathetic as she ought to be. Or people get themselves into various scrapes, like infidelity. When we should really be fighting our battles out within ourselves we take it out on others. I think we all do this at times. You find that so often the school teacher will not do too well and he says, "It's because of the bunch of rascals that they have sent to my class this year." I've heard ministers tell about their lack of success and they blame the churches for it. I've heard workmen who blame the fact that they don't have the right kind of tools for that reason they can't do the kind of work that a skilled workman is doing.

We ought to try to reconcile the inner world and the outer world and to do that you've got to look into the depth of your own heart. The prayer that fits everyone's life is: "Search me, O God, and know my heart." And that's not just a prayer that we want God to know us, but we want to know ourselves better. And then we can face the inner struggle of the heart. That's the real struggle of life. When you try to run away from that struggle you're a coward. You may talk about fighting life's battles and so forth, but if you cannot begin within your own heart, you're never going to make it.

The battles of life are not fought out there in some battlefield in the distance but they're fought out in the battleground of the soul and the inner man, in the inner self. And this is where we need to begin.

Too often we look "out there" . . . some people are fond of blaming the devil for all their problems. Others, in turn, talk about the terrible temptations that they face. But whenever we look at ourselves we really know that there's enough sin and desire for evil within us. If we only let it go and quit struggling it'll soon take over. God said to Cain, "Sin lieth at the door . . . but do thou rule over it...."

Conquer your inner self because that's where the real battles are won. We hope that you too, will work at this in your life. Life would be a lot smoother in most families if we'd quit blaming each other, and if we'd struggle it out on our knees before God.

**THOUGHT FOR THE WEEK:**

**There's a wonderful thought in Psalm 46 ."God is our refuge and our strength." When we must take flight; when the battle is too hot and the conflict too great, God is the refuge to whom we can go. But he is also our strength as we face the battles. He gives strength to fight, the strength that moves towards victory. He is our refuge and he is our strength. I hope that you can find that in your life.**

# The Adventures of the Jolly Baker

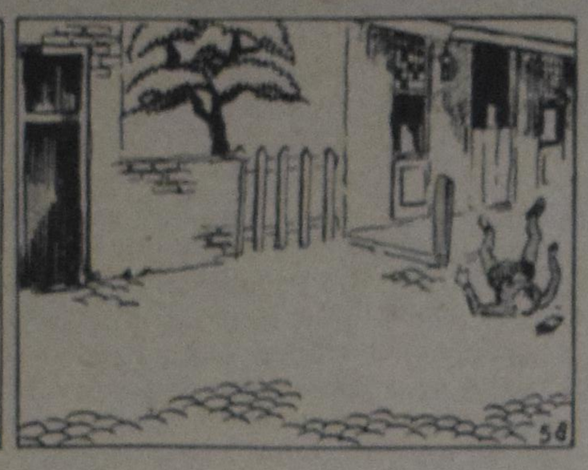
by W.G. Vandehulst

57. Just then Baker Bumble came out of the alley. He was hurrying as fast as he could, repeatedly looking back to see if the tailor was coming after him.

No sight of him. Good! He had saved his dear wife. The tailor, that blabbermouth, had not seen her without her cap, so he couldn't betray her. If only the tailor hadn't noticed him leaving. Still no sight of him. He was probably still gabbing to the bartender.

Hurry, hurry! He had to get home to take care of the raisin buns. When the Supreme Royal Chef and his procession of under-chefs arrived to pick them up, he would say . . . .

But what was this? Who was that tumbling into the street in front of the store? Baker Bumble broke into a trot.



58. Lou scrambled to his feet, looking at the nightcap in his hand. Strange! Then he saw Baker Bumble coming down the street — running! Strange!

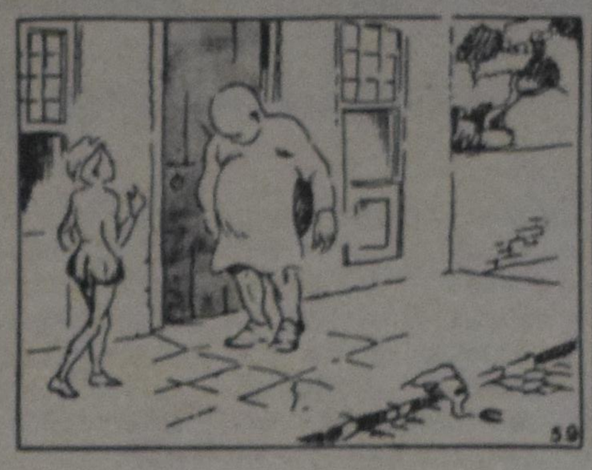
As the fat baker came closer, huffing and puffing, Lou quickly hung his head and put on his woeful wheedling face, crying, "Oh, Baker Bumble, I'm so hungry! Don't you have even one bun left?"

"What's that?" asked Baker Bumble, panting wearily.

"Sir, I don't see a single bun in the bakery. And I'm so hungry. And you promised . . . ."

"What? No buns in the bakery?"

Then Baker Bumble saw the closed door.



59. Why was the door closed? What did this mean? Baker Bumble rushed to the door and drummed on it with both hands. "Open up! Open up!" he tried to shout, but he was panting too hard, the words wouldn't come. All he could do was pound and pound on the door. Lou, standing behind him, tugged at his apron, and putting on his most woeful and most wheedling face, asked him, "Aren't there any buns left for me, Baker Bumble? You promised . . . ."

The baker turned and cried, "The buns? Are the raisin buns gone? And why is the door . . . ." A great fear seized him.

"The palace chef took the buns, sir," said Lou.

"The palace chef!" Baker Bumble hung his head in woe. "Oh, what will I do?"

60. Angry Mrs. Bumble, sitting inside in her neat living room, heard the pounding on the door. Her anger flared up again.

"Why, that bold beggar! That brazen little brat! Pound on my door, will you! Listen to that. It's disgraceful. I'll teach him! I'll teach him!"

She dashed out of the room into the bakery, angrily looking around for something to scare the bold little beggar with. Ah, there stood the broom.

"I'll teach him to pound on my door!"

She flung open the upper door and swung her broom. Whack! It came down right on top of the bald, red, sweaty crown of her husband's head.

61. Poor Baker Bumble! Lou shrank back. People came running. Doors and windows opened all along the street.

The stiff-legged tailor also came walking down the street. He saw the crowd milling in front of his friend's shop and hurried forward as fast as his stiff legs would carry him.

The foolish baker had left his glass of beer standing on the table, as he stood outside listening to the goldfinch. So the tailor had emptied his friend's glass too.

Why had Baker Bumble dashed off?

What was all the excitement about?

The tailor didn't understand any of it.

62. Baker Bumble stood on the sidewalk stunned, his head reeling from the wicked blow of the broom. Luckily only the willow branches had hit him.

Then he heard laughter and talking and people calling his name. Then he also saw his wife's angry face in the doorway. She was still holding the broom, and she was still capless.

His wife! His dear — but witless — wife. Baker Bumble didn't understand what had really happened. All he understood was that his wife, his dear, witless wife, was in great danger. Everyone could see her — her hair flying about because her cap was gone.

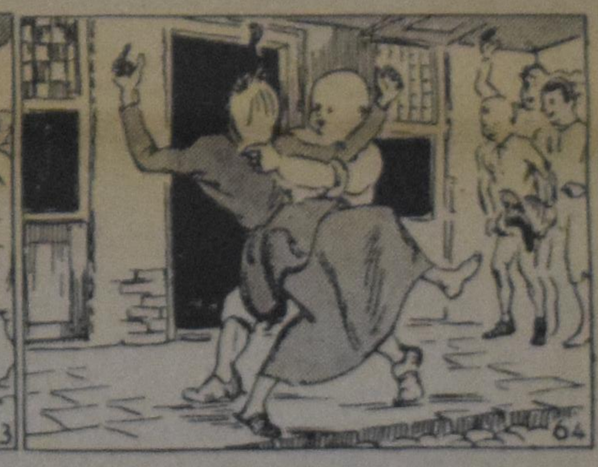
Oh, no! And there came the tailor, that awful blabbermouth!

63. What should he do now?

"Baker Bumble, sir," a voice whined beside him. Someone plucked at his sleeve. "Baker Bumble, here's your cap, sir. Now will you give me a raisin bun? You promised. Please? I'm so terribly hungry. You told me to come back later! Please!"

"My cap? A raisin bun?" Baker Bumble was all confused. Where did the boy get his nightcap? Yes, it was his: he could tell by the tassle on the end. Mrs. Bumble had knitted it herself. She thought it looked neat and elegant like her long jackets and the long pleats in her cap.

But what . . . ?



64. Suddenly Baker Bumble's eyes lit up. An idea had suddenly popped into his mind, a brilliant idea. Yes, yes, that would do it!

"Quick, give me the cap!"

He snatched it out of Lou's hand, rushed toward his wife and hurriedly pulled the nightcap down over her head — as far as it would go. Her whole head disappeared in the cap and the tassle stood straight up on top of it.

The crowd laughed and cheered.

It was just as Baker Bumble had hoped. The crowd forgot everything except the fun of seeing sharp-tongued Mrs. Bumble muzzled. The tailor arrived just too late. He didn't see Mrs. Bumble with her hair flying about loose — capless.

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# Reformed people are more head than heart

Reformed people appear to be more "cerebral" than "warm-hearted," Says Jan J. van Capelleveen. Though his own ecclesiastical roof is not one of the Reformed Churches in the Netherlands but that of the Free Evangelical Churches, his life and his varied church related activities — presently he is associated with the Dutch Bible Society and works for the Mission Center of the Reformed Churches in the Netherlands — have given him a good insight into the Reformed mentality. In an article published in the official organ, *Kerk Informatie*, of the Reformed Churches in the Netherlands, he states that Reformed people tend to be intellectualistic and don't quite know what to do with their emotions and the voice of their heart.

As he sees it, Reformed people are activist people who know how to get things done. At meetings and conferences they are articulate and unafraid. However, when it comes to giving a personal testimony or leading in prayer they are far less prominent; then they shrink back and feel uneasy. In his own words, "The Reformed head is more developed than the Reformed heart."

That doesn't mean that Reformed people are "heartless," cold. Their deeds in the war years and today as well prove otherwise. The Reformed World Diaconate is a good example of genuine and warm concern. However, while they have gone through vigorous intellectual development, emotionally they often remain very inarticulate. As a result they sometimes lack the perspectives which others have.

Reformed people, according to van Capelleveen, fail to realize that converts to the faith are made not in the first place through intellectual arguments. Often the first grip on them comes through an emotional deed. The Gospel itself begins with an emotional act. God so loved the world that he gave his only begotten Son. Only after this happened did Christ become a teacher. People must first experience the pain of the cross in their soul before they are ready to listen to Paul's explanation of the Gospel.


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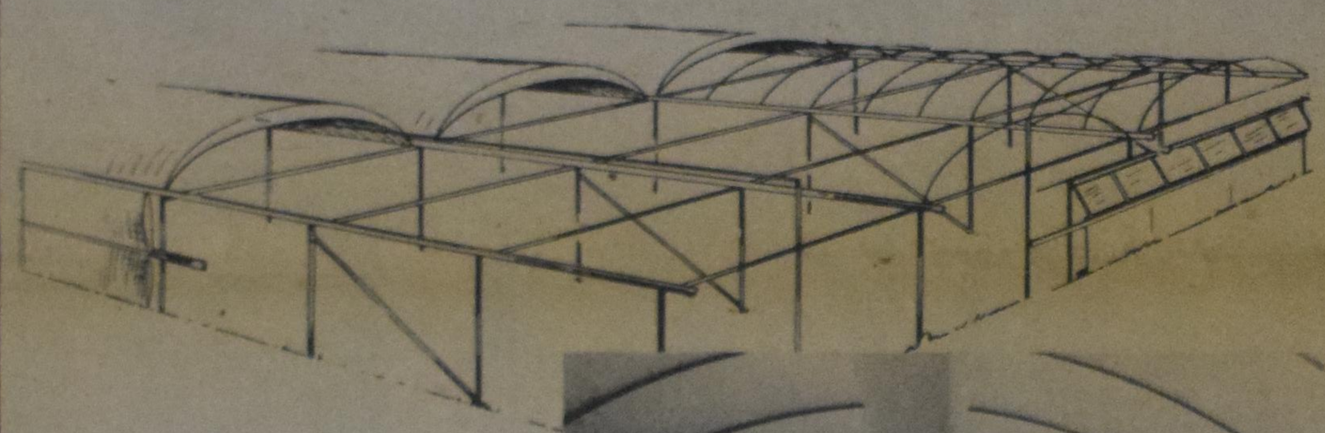

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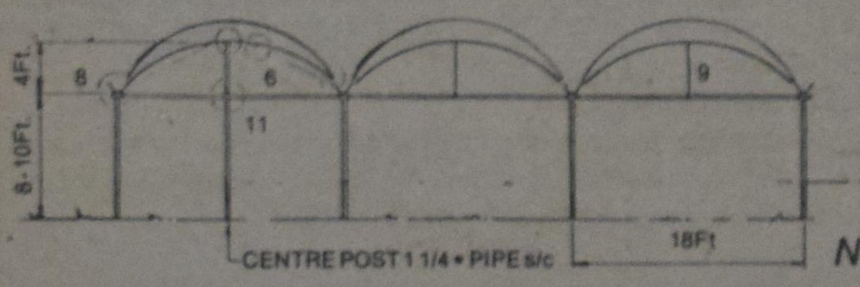


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## Technology, Reformed style

"A Reformed Christian view of technology" was discussed at Calvin College, September 14, featuring Dr. Egbert Schuurman, of the Delft and Eindhoven Institutes of Technology, as speaker.

The meeting, which was designed to focus on religion and science, was one of a series held recently by the faculties of both Calvin College and Calvin Seminary to probe difficult areas of the Reformed faith.

Professor of Christian Philosophy at the Delft and Eindhoven Institutes of Technology, Dr. Schuurman also teaches philosophy of culture at the Free University of Amsterdam. Prior to pursuing his doctoral program in philosophy, he completed a graduate program in mechanical engineering.

Dr. Schuurman opened the seminar by raising specific questions about practical problems Christians face in areas like engineering systems and computer analysis. The discussion included exploration of how a Christian ought to approach the use of technology, including the field of agriculture. Biblical principles one might apply in technology and agriculture were explored, including the concept of "rest" for the soil.


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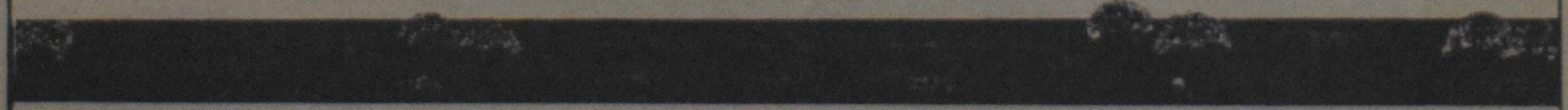

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- Rev. Louis Tamminga, Speaker

*Open House—Reception*
- 10:30 a.m.-12:00 noon (following dedication)
- Christian Schools International 3350 East Paris Avenue, SE Grand Rapids, Michigan
- Guided Tours; refreshments

# An Evangelical Reformed voice is heard in Quebec

by Martin D. Geleynse

*Rev. Geleynse is minister in the First Christian Reformed Church of Montreal, and a founding member of the Alliance Reformee Evangelique.*

*The Citadel in Quebec City*

The Alliance Reformee Evangelique (Evangelical Reformed Alliance) is one year old and its growing pains are expected to yield an abundant fruit as it carries out its work within the province of Quebec.

The ARE consists of a group of individual church leaders within the province which attempts to meet the needs of a growing number of Reformed Evangelicals and which draws on assistance from the Christian Reformed Church in North America as well as from a Reformed seminary in France.

The Evangelical Reformed Alliance is grounded upon the historic creeds of the Christian church: the Apostles' Creed, the Nicene Creed and the Athanasian Creed, and as it has been formulated in the Reformed confessions, namely the Confession of Faith of la Rochelle, the Heidelberg Catechism and the Westminster Confession. (The Confession of Faith of la Rochelle is the historic statement of faith of the French Hugenots).

All those who want to become members of the Alliance must indicate in writing that they fully agree with the Statement of Faith of the ARE. This includes agreement with a number of articles in which the ARE states its position concerning modern problems and heresies.

The ARE was born September 5, 1978 in Montmorency, Quebec. On this date ten people signed the "Manifeste de Montmorency" (the Montmorency Manifesto) which contains the statements of faith and purpose of the ARE. After having signed the documents the members joined hands and stood to sing the old French hymn: A Toi la Gloire! (Among those who signed were three Christian Reformed persons: Mr. Harold Kallemeyn, upon whose initiative the ARE came into being; Rev. John DeVries Jr., and Rev. Martin Geleynse. One member belongs to the Reformed Church of America, one to the Waldensian Church, two are members of the Presbyterian Church of Canada, one is a Pentecostal church member and two are members of an independent group.)

This event of the birth of the ARE was of historic significance. For the first time in the history of the province Reformed Christians of different backgrounds and denominations joined hands and hearts across denominational boundaries for a common purpose and goal. They are united in the conviction that this time of political and social upheaval has created a spiritual vacuum in which thousands of Quebecers have lost their trust in the Roman Catholic religion, and in which this church has lost its traditional grip on the hearts and minds of the people. They decided that this is the time to address the population of the province with the claims of Jesus Christ and his kingdom. And so they pool their resources and get to action, in the hope that someday it may be possible for all christians of Reformed conviction to worship together in one Evangelical Reformed Church.

Now, only a little more than a year later, it is truly amazing to see what has been accomplished, notwithstanding the fact that the ARE has no fulltime person working for it.

A number of churches, especially the Christian Reformed Church, have been actively involved in the establishment of the ARE and in the support of its activities. The ARE is very much aware of this and is thankful for this support and help from fellow Christians at a crucial moment of its history.

Classis Eastern Canada of the Christian Reformed Church voted to collect $1,000 in 1978 and $2,000 in 1979 from its member churches to help the ARE, and again in its September meeting it decided to support the ARE with $2,000 per year for the next three years.

In addition to this the synod of 1979 urged the denominational boards and agencies to lend support to the ARE if a request for such support is received. The synod also endorsed the intention of the Board of Home Missions to spend a total of $12,000 in specified subsidies for the ARE over 1979. For the future, the classis is requesting that the Board spend another $8,000 in specified subsidies in 1980, $5,000 in 1981 and finally $2,000 in 1982. It is hoped and expected that it will be able to carry its own burden financially. From the start the ARE has committed itself to a number of projects and ministries.

The first one is the desire to help Reformed Christians all over the province to strengthen themselves in their Christian and Reformed convictions. It should be kept in mind that many Christians in Quebec are seekers. Coming from a Roman Catholic background they have been caught up in the current of change which is sweeping away much that was familiar to them. At last count it was discovered that there are 843 Bible study groups, consisting of people, who have become unhappy with the traditional religion and who have discovered the Bible through charismatic preaching and teaching.

It is the desire and intention of the ARE to try and provide leadership for the many individuals and small groups in Quebec who are groping in a spiritual wasteland.

This is an important thing to remember: the ARE does not want to limit itself to the converted and those who can be considered part of the evangelical community among the Francophone population, but it wants to reach out and try to penetrate into areas where the sound of the gospel has not been heard before.

The first concern is pastoral. Already there are a number of individuals and groups who are asking the ARE to provide leadership and pastoral guidance. In this respect the ARE finds itself in a dilemma. The ARE is not a church, it is a group of individuals. Pastoral care and guidance must be provided by a church. But we do not have the pastors needed to do this work. The Presbyterian Church would be the most obvious denomination to provide this leadership, but it finds itself in the necessity to cut down on its manpower for financial reasons, rather than being able to provide the help we need. This is a matter of grave concern.

There is also a strong need for Reformed literature. Virtually all the evangelical literature in the French language available in the Christian bookstores in Quebec is Baptist and Pentecostal. The few Reformed books that are available are extremely expensive. John Calvin's *Institutes of the Christian Religion* for instance is being sold for over $100.

The ARE has appointed a committee for publications. This committee has succeeded in obtaining the publication rights for Canada of the (French) *Editions Farel*, the distribution rights for *La Revue Reformee* and *La Revue Chokma* from France, and the Sunday school materials printed in Belgium by CEPA (Centre Evangelique de Productions Audio-Visuelles).

The most exciting success of this committee is the fact that it now has available for sale the *Institutes of the Christian Religion* by John Calvin in French, for (believe it or not!) $15. In addition to this they are promoting the sale of a book on the doctrine of Mary in the Roman Catholic Church, a book on Christian Ethics and on the Church. Plans are to publish the text of the Reformed Standards, to which the ARE subscribes in one booklet, so that this text is available to everyone who asks for it. Much of the subsidy received so far has been used as seed money for this publication project. Hopefully this report shows that it is money well spent. We are thankful to the Lord for opening so many doors for us and for moving the hearts of our brothers and sisters in France to cooperate with us so readily.

Another committee of the ARE is working on the publication of a quarterly Reformed Journal in the French language. Copy for the next four issues has already been received. The first (double) number is expected for publication in November. The committee has obtained the addresses of all the priests, nuns, teachers, professors, doctors, lawyers, etc. in the province of Quebec. The ARE plans to print 6,000 copies and to send it free of charge to as many of these people as possible, hoping that we will be able "to obtain subscriptions from them to such an extent, that in due time the journal will become self-supporting. This is however, a very expensive proposition and most of the subsidy will be used for this project.

The ARE has also appointed a committee to come to the establishment of a Reformed Seminary, or similar institution of higher learning in Quebec. This past summer the beginnings of it were taking place in the city of Quebec, where 31 students registered for a 6-week summer course, in which the following subjects were taught on an academic level: Introduction to the history of the church, Greek, Hebrew, Old Testament Exegesis, Dogmatics and History of the Reformation in the 16th century. All students passed the examinations successfully and received credit from the Universite de Laval in Quebec City. The courses were taught by two professors of this university and a Presbyterian minister of Quebec City, who is one of the charter members of the Alliance.

In addition to this, negotiations are continuing with Concordia University in Montreal for future accreditation of academic courses offered by the ARE. The courses are intended to provide solid evangelical and Reformed perspectives on learning and to help ministers and other leaders to strengthen their understanding of the Reformed doctrines. A number of professors have been found who will teach these courses and by September, 1980 we hope to be able to get the school off the ground.

The school will be the only solidly evangelical academic institution in the province. There are a few Bible training courses and institutes for the training of Christian workers offered by the Baptists, Pentecostals and Mennonites, but nothing on this high academic level.

### Support in France

Because of the urgent need

of leadership the ARE is providing some financial assistance to two students for the ministry. One in Montreal and one in the Evangelical Reformed Seminary in Aix-en-Provence in France, in the hope that these men may come and join us, when they have been ordained to the ministry of the Word and the Sacraments in one of the denominations which support the ARE.

Much of the help in the organization of these academic courses has come from the faculty of the seminary in Aix-en-Provence. They even hope to send two of their professors over to Quebec at some time in the future to complete the arrangements for the school and to themselves teach one or two courses. Originally it was felt that we would need the help of Calvin Seminary in this matter, however it now appears that Aix-en-Provence is a more obvious and effective parent-school.

It is not only on the academic level that leadership training is provided. A committee of the ARE was put in charge of the organization of an elders' workshop, which took place on a Saturday in September. Twenty-two people participated and listened to and discussed lectures on such topics as: the church, the body of Christ; the Confession of Faith of la Rochelle, and the christian in the church and in the world. The plan is to repeat this workshop in the Quebec City area and to convene another workshop in the spring of 1980. Through these workshops we hope to provide proper information and training for unordained workers, elders and deacons in the local churches.

Another area of ministry is that of radio. Perspectives Reformees (the French program of the Back to God hour) has been broadcast over a number of stations in Quebec for several years. As a matter of fact, it was in Quebec that the Back to God Hour began its ministry in the French language. Over the years there has been varying response and the Christian Reformed Church of Montreal has found it very difficult to provide proper follow-up to this broadcast, not only because of the language barrier, but also because response came from all over the province and the respondents in many cases were out of reach of the Montreal church.

The ARE draws its membership from all over the province and it is therefore hoped that its members may benefit from this radio broadcast, and that they may be able to follow-up on eventual contacts, to help lead them to a meaningful christian and Reformed fellowship in their own area. The radio programs have been regularly advertised in the monthly newsletter of the ARE and we hope that this increased effort may be blessed by the Lord. Radio minister Rev. Aaron Kayayan hopes to visit Quebec, to establish contact with the ARE.

A final note should be made about the fact that the ARE does publish a monthly newsletter. Readers who are able to read French and who would like to receive this newsletter, may write to Rev. Martin D. Geleynse, 13 Mercier, Dollard des Ormeaux, Quebec H9A 1H4.

We are amazed at all the activities that have sprouted up and are being carried on by the ARE, after just one year. The efforts put into this venture, also by people from outside the province of Quebec, have been abundantly blessed.

The ideal of the ARE is however, to become more and more an indigenous movement with a Quebecois membership, run by Quebecois for the Quebecois, so that our ministry may have a strong and powerful appeal to this young and vigorous province and its people.

Pray, therefore, that the Lord may raise up strong and able leadership from among the membership to take charge of the various programs that are initiated. So that the truth of Scripture may be heard clearly in the language of John Calvin on the North American continent.

**A Toi la Gloire!**


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# Bijbelvertaling (11)

U begrijpt natuurlijk dat bij het overschrijven gemakkelijk fouten werden gemaakt. Daarom zijn er in al de overgebleven handschriften van de Bijbel fouten te vinden. Er zijn ongeveer tienduizend verschillen te vinden in al de handschriften samen. Gelukkig hebben we heel veel handschriften die met elkaar vergeleken kunnen worden. Zodoende kunnen de fouten worden gevonden en hersteld.

Er zijn heel wat geleerden, vooral in Duitsland, die zich aan deze taak hebben gewijd. Het resultaat van dit omvangrijke werk is dat ze nu met een aan zekerheid grenzende waarschijnlijkheid kunnen zeggen de echte oorspronkelijke tekst van de Bijbel te hebben opgespoord. Het is nog niet zo lang geleden dat dit gezegd kon worden. Zeker, we hebben de King James version van 1611 en de Staten Bijbel van 1637. En die Bijbels, en andere in die tijd, zijn vertaald uit de beste handschriften die men toen had!

In de 19e eeuw ontdekte men echter in verschillende kloosters en universiteiten handschriften die veel ouder waren dan de handschriften die men gebruikte voor de vertalingen in de 16e en 17e eeuw. Men heeft ook in de 19e eeuw ontdekt dat de Here Jezus gesproken heeft in de volkstaal. Dat is natuurlijk een vanzelfsprekendheid. Hoe kunnen wij echter deze volkstaal leren kennen? Het mooie was dat men in Egypte bij de opgravingen heel veel gegevens vond uit te tijd van de Here Jezus. Hele vuilstortplaatsen werden opgegraven. Men vond scherven waarop een vader een "briefje" schreef aan zijn zoon, een stukje perkament waarop contracten werden weergegeven. En die mensen, die geen geleerden waren, schreven in de volkstaal. Men ontdekte, om nu maar bij het Nieuwe Testament te blijven, een grote overeenkomst tussen die taal op de briefjes en in de evangelien.

De wetenschap van de handschriften en de taal van de Bijbel is in onze eeuw geweldig vooruit gegaan, zodat de kennis van het Bijbelse Hebreeuws en het Bijbelse Grieks zo goed is, dat we in een tijd van de Bijbelvertalingen leven. U hebt vroeger wel vaak gehoord dat een predikant zei: "Gemeente, in uw Bijbel (King James of Statenbijbel) staat dit, maar volgens de grondtekst moet er dat staan." Dat komt alleen omdat we in de 20e eeuw een betere grondtekst hebben dan onze voorouders in de 16e en 17e eeuw. KJ en SV en andere, waren prachtige werkstukken, zeer bruikbare vertalingen, maar de handschriften die gebruikt werden waren betrekkelijk jong.

Toen de boekdrukkunst werd uitgevonden kwam er al spoedig een verlangen om ook Bijbels te drukken in de taal van de gewone man. Eerst werden de Psalmen vertaald, en ook de liederen van Jesaja, Ezechiel, Hanna, Habakuk, Maria, Simeon. In 1480 verscheen de Keulse Bijbel. Vertaald in de volkstaal behalve het Hooglied, dat was vertaald in het latijn omdat men het ongeschikt vond voor de jeugd. Losse Bijbelboeken waren ook in omloop: Jesaja, Jeremia, Klaagliederen, Openbaringen. De gemeente voelde zich erg aangetrokken tot de "heilige geschiedenis", en daarom verschenen er historie-bijbels waarin alleen de geschiedenisverhalen uit het Oude Testament waren opgenomen.

In het begin van de 16e eeuw kwam er door de Reformatie grote behoefte aan Bijbelvertalingen. Het is bekend dat Luther op de Wartburg alles op alles zette om het Nieuwe Testament in het Duits te vertalen. Het werd echt een N.T. in de volkstaal. Later heeft hij met behulp van andere geleerden zijn bijbelvertaling voltooid, die van onmetelijke invloed werd op de vorming van de Duitse taal.

Ik zal u niet vermoeien met het opsommen van de verschillende Bijbels die er hier en daar bij verschillende drukken verschenen. Het lijkt me echter wel interessant u iets te vertellen over een gereformeerde Bijbelvertaling uit de 16e eeuw, vooral nu er in Nederland van deze Bijbel een herdruk verscheen en ik vernam dat Dr. C.A. Tukker een boekje geschreven heeft "over de geschiedenis en betekenis van de eerste gereformeerde Bijbel" onder de titel "Een verborgen schat in de akker."

J. VanHarmelen

# Kernwoorden voor onze tijd

**Bijbelse kernwoorden** door Prof. Dr. R. Bijlsma; uitgegeven door Kok, Kampen, 1979; 158 Bladzijden. Gerecenseerd J. Kuntz, St. Catharines, Ontario.

Boeken over kernwoorden in de bijbel zijn geen nieuwigheid meer. Woordstudies zijn in onze tijd zeer actueel. Indertijd verscheen in Holland het boek: *Bijbelse Woorden en hun Geheim* door Ds. F.J. Pop, later gevolgd door een tweede deel. Beide delen zijn nog zeer bruikbaar. Dr. H.M. Kuitert schreef *De Spelers en het Spel*, ook al een studie over bepaalde woorden in de Schrift. Zo zijn er meer. Kittel's *N.T. Worterbuch* is beroemd.

De uitgave van al deze boeken is wel een bewijs dat er vraag naar is. Ongetwijfeld zijn er aan die woordstudies bezwaren verbonden. Dr. Bijlsma schrijft zelf in zijn voorwoord dat "woorden los van het redeverband een zelf standig bestaan kunnen gaan leiden", en dat is gevaarlijk, want elk woord krijgt zijn betekenis pas in het verband waarin het voorkomt, ook in de Bijbel.

Het moet echter mogelijk zijn bepaalde grondbegrippen in de Bijbel te bespreken en daarbij de gevaren zoveel mogelijk te vermijden. Dat heeft Dr. Bijlsma in dit boekje trachten te doen. Hij schreef het speciaal met het oog op het **onderwijs**, om de interesse van de leerlingen voor de actualiteit van de Bijbel te wekken. Want "het is in het godsdienstonderwijs wel eens moeilijk de leerlingen vertrouwd te maken met de inhoud van de Bijbel." We vragen ons in dit verband wel af of het dan niet even moeilijk, ja zelfs moeilijker is hen vertrouwd te maken met de grondbegrippen van de Bijbel.

We zullen die vraag hier echter laten rusten. Wat Prof. Bijlsma hier biedt is zeer de moeite waard. Vijf en twintig

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# PERSOVERZICHT

• Clark ondervindt de waarheid van een Hollands spreekwoord: hoge bomen vangen veel wind. Het stormt van kritiek om zijn hoofd. Vooral de plannen om de olieprijs in Canada op te trekken tot het wereldniveau (dat is zo ongeveer vijftig cent per liter aan de pomp) veroorzaakten de toorn van de oppositie. Het werd ook bekend dat plannen om de ambassade van Tel Aviv naar Jeruzalem te verplaatsen nu niet bepaald de handel met de rijke Arabieren bevordert. Kontrakten van meer dan vier miljoen dollar werden herroepen. Een andere ergernis voor de oppositie is dat het er naar uitziet dat de Amerikanen hun olie uit Alaska niet per Canadese pijplijn naar het Zuiden gaan vervoeren. Daar gaven ze Clark ook de schuld van. De Yankees zijn er nu over aan 't denken om dat spul per tanker langs de B.C. kust te verschepen, hetgeen natuurlijk griezelig is. Stel je voor dat er zo'n schip vergaat.

• Een studie-commissie heeft de regering aanbevolen om alle Canadezen $100, - aandelen in PetroCan te geven. Misschien wordt u nog aandeelhouder. De N.D.P. heeft een nieuwe leuze: "Hou PetroCan en verkoop Joe Clark".

• Trudeau vierde zijn zestigste verjaardag met een blauw oog dat hij opgelopen had met hout kappen.

• Alle ogen zijn gericht op Levesque die op 1 November a.s. eens precies uit de doeken zal doen wat hij bedoelt met die term "soevereiniteits-associatie".

• Het is ook niet alles pais en vree in de Canadese arbeidersbeweging. De grootste vakbond CUPE (Canadese Unie van Pulic Employees) eiste het aftreden van McDermott, president van het Canadees Arbeids Congres.

• In Engeland heeft "de vrouw in het ambt" de vakbonden weer eens goed de waarheid verteld. Ons land komt er niet boven op door stakingen, zei ze. Die tante is ook niet op haar mondje gevallen.

• De onderhandelingen daar tussen de partijen van Zimbabwe Rhodesia zijn nu zes weken aan de gang. Er zit toch wel schot in. Volgens nieuwe plannen zou Engeland voor zes maanden de regering over nemen om nieuwe verkiezingen voor te bereiden. Een van de punten van wrijving is nog vergoeding van landeigenaren die hun eigendommen gaan verliezen.

• Er was een aardbeving in Noord Mexico en Zuid California. Meer dan honderd mensen werden gewond.

• Tien meter hoge vloedgolven teisterden de Zuidkust van Frankrijk. Er waren tien doden en de materiele schade liep in de miljoenen.

• "Verdeel en heers", zo luidt een spreekwoord. Er is nu onenigheid in Europa omtrent het aanbod van Brezhnev om troepen terug te trekken onder voorwaarde dat de NAVO zich niet bewapent met de nieuwste Amerikaanse raketten.

• Fidel Castro heeft gebulderd in New York. Het Westen moet meer over de brug komen voor de minder ontwikkelde landen was zijn thema.

• Mother Teresa die werkt onder de armsten van de armsten in de achterbuurten van Calcutta heeft de Nobelprijs voor de Vrede gewonnen. Ze heeft het geld al aan de melaatsen gegeven.

• In El Salvador heeft het leger de regering afgezet. President Carlos Umberto Romero werd het land uitgezet. Die zal natuurlijk ook wel weer in Florida terecht komen.

• Spreuk voor de week: "de armen hebt gij altijd bij u, de rest gaat naar Florida".

Carl D. Tuyl

**SHALOM MANOR**
**GRIMSBY, ONTARIO**

**(Rusthuis van de C.R.Churches in Classis Hamilton)**

Elke dag bijna ontvangen we nieuwe aanmeldingen. We hebben nog een klein aantal kamers open voor oudere mensen die VERZORGING en LICHTE VERPLEGING nodig hebben.
Schrijf voor inlichtingen aan de administrator Mr. J. Kamphuis, Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5 Phone: 416-945-9808.

bijbelse kernwoorden worden door hem op heldere wijze besproken. Op details wordt niet ingegaan; het gaat om de algemene betekenis van het woord zoals het in de Schrift voorkomt. De woorden zijn alfabetisch gerangschikt; het eerste woord dat besproken wordt is "arm-zijn," daarna "bekering," "dienst," "evangelie," "geloven," "genade," etc. Elk hoofdstukje is weer onderverdeeld in 4 of 5 aparte stukjes, waarvan het laatste stukje telkens de samenvatting geeft.

Het boek is verschenen in de serie "Gemeente van Christus NU", waarin reeds eerder uitkwamen "De Preek" en "De Doop" ook van dezelfde schrijver. De bedoeling van deze reeks is om theologie en gemeente dichter bij elkaar te brengen. "De gemeente en de theologen moeten zich samen weer buigen over de achtergrondvragen van het kerkelijk leven". Bij "gemeente" denkt de schrijver (die em.hoogleeraar is van de Prot. Theol. Faculteit te Brussel) bij deze boeken dan blijkbaar vooral aan de jonge gemeente: de leerlingen aan middelbare scholen etc.

Op blz.16 wordt het opkomen van de wettische vroomheid in Israël ook toegeschreven aan de "priester en Tora kenner Ezra", maar bewijs voor deze opmerking (die niet zonder consquenties is) ontbreekt. We dachten dat er nog wel wat anders over Ezra valt te zeggen. Zo zijn er meer opmerkingen waarachter de lezer een vraagteken zet.

# Studie geen overbodige luxe

"De Bijbel alleen!" is door de eeuwen heen de leuze geweest van heel veel sekten. Men zag vaak neer op theologische studie en werken en suggereerde, dat de theologie als zodanig de oorzaak is van ketterijen en scheuringen. Wanneer we zo nu en dan met zgn. "charismatische" mensen in aanraking komen, krijgen we wel eens de indruk, dat ze ons wat meewarig en beklagend aankijken, als ze uitvinden, dat we heel wat uren moeten werken en studeren, voordat we een preek kunnen houden. De geest moet het immers doen. Als je sommige mensen zou geloven, dan staat het vervuld zijn met de Heilige Geest gelijk aan theologische luiheid. We vinden in dit verband verkwikkend wat ds. L.L. van der Vliet over dit onderwerp schreef in het *Geref. Weekblad* voor Drenthe en Overijssel. Hij begint met een aardig voorval, dat ons zo aanspreekt, omdat we het zelf ook nogal eens hebben meegemaakt.

"Vorige week overkwam het me weer. Een jong paartje dat wilde gaan trouwen vleide zich in de gemakkelijke stoelen. Hij keek de studeerkamer eens rond, oogde naar de wanden vol boeken, en vroeg: En hebt u die nou allemaal gelezen, dominee;' Je probeert je bezoeker duidelijk te maken dat dat niet allemaal 'leesboeken' zijn. 'Er is geen einde aan het maken van veel boeken,' schreef de Prediker.

Maar wat is er op dit gebied al niet van de persen gerold. Wat kraakten je hersens soms om de diepgravende schrijvers bij te benen, te vatten, het te verwerken, zo dat je er de gemeente weer mee dienen kon. Want - daar ging het om en daar gaat het om.

Moet dat zo nodig? Ja, dat is een terechte vraag. Je stelt die zelf wel eens. Was het Buskes niet die, toen hij bij het bombardement van Rotterdam al zijn boeken verloren had, schreef dat hij met vernieuwde energie direct met zijn Bijbel bezig was?

Je kunt die vraag ook horen stellen in pinksterkringen: komt het niet aan op het openstaan van de Geest? En hebben we niet de belofte dat Die ons in alle waarheid leiden zal? En hebben de persen van allerlei richting niet daarom vroeger de "domineesfabriek" contrabande geacht en meer waarde toegekend aan een woord, direct uit het hart? Trouwens, leerden we vroeger niet - en nog wel - dat de Schrift duidelijk is, verstaanbaar, toegankelijk voor ieder die er met een gelovig hart zich mee bezig houdt? En zouden we dus niet blij zijn dat allerlei mensen zich in bijbelkringen verzamelen om zich direct met de boodschap van Gods heil bezig te houden?

Met name het laatste zou ik van harte willen toejuichen. Hoe meer bijbelkringen, hoe liever het me is Maar - geen ogenblik mogen we vergeten juist dat woord dat Jezus zeide, dat de Geest zijn kerk in alle waarheid leiden zou. Zoals Jezus voorgaat met zijn werk zo zien wij zijn Geest aan het werk. Wie de kerkgeschiedenis nagaat ontdekt dat er op allerlei punten onduidelijkheid is. Dat er dwalingen komen. Ketterijen. Van mensen die toch ook echt wel meenden vanuit de Schrift het bij het rechte eind te hebben. Maar ook wordt duidelijk wat Paulus ergens zegt over het verstaan "samen met al de heiligen."

Want Gods Geest werkt door. Dat betekent niet dat wat de kerk later ontdekt en belijdt op een lijn staat met de boodschap van de Bijbel. Die blijft de norm waaraan we toetsen moeten de zaken die we uit de Schrift menen te kunnen afleiden. En we zullen voorzichtig moeten zijn en niet te gauw vanuit onze persoonlijke visie zeggen: dit zegt de Heer. Zelfs niet op de preekstoel.

Maar met die wetenschap gewapend zullen we dan ook niet tekort mogen doen aan wat mensen voor ons bij hun onderzoek uit de Schriften gevonden hebben. En daarom blijft het van belang je te verdiepen in de geschriften van mensen door wie de Geest dikwijls verrassend verhelderend en soms schokkend nieuwe wegen heeft gewezen, perspectieven heeft geopend en kromme lijnen weer recht getrokken.

Wie niet studeert, is niet bekeerd, zei iemand eens. En daar zit een geweldige waarheid in."

*(Overgenomen uit De Wachter.)*

Wat wil jij bereiken in het leven?

Of je nu wel of niet weet wat je met je leven zou willen doen, er zijn bekwame en verstandige mensen in je omgeving die je kunnen helpen.

Als je al enig idee hebt wat je zou willen doen dan zijn mensen zoals leden van de plaatselijke Home and School Association, vertegenwoordigers van de Kamer van Koophandel, Canada Employment en Immigratie raadslieden, plaatselijke leerlingen adviseurs en co-ordinators van het Ontario Career Action programma in staat om je te helpen.

Als je nog onzeker bent wat betreft je zou willen worden, praat dan met je counsellor op school of beroeps-adviseur. Deze mensen kunnen je informeren over een groot aantal toekomst mogelijkheden, sommigen waaraan je van te voren nooit gedacht zou hebben!

De uiteindelijke beslissing zal altijd door jou genomen moeten worden maar dat betekent niet dat je het alleen moet bereiken. Er zijn mensen die er in geinteresseerd zijn om jou te tonen hoe je je doel vlugger kunt bereiken.

Als je meer inlichtingen wilt hebben betreffende beroepsonderwijs, knip dan eenvoudig deze bon uit de advertentie en wij zullen je een lijst van mensen sturen in jouw omgeving waar je contact mee kunt opnemen.

Werk mee aan de "Ontario Career Week" (29 Oct. - 4 Nov.).

Laat het een succes worden.

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# de levensgeschiedenis van Pieter Vermeulen 70

door Gé Verhoog

Gemeente Velsen ©

"Wel wis en zeker niet," verweet Frits zich, "wie bijzondere dingen wil meemaken, moet naar Tivoli of naar het gebouw in de Kalverstraat gaan, kan je lachen! Ik ben laatst eens tijdens de preek van de heer Brederveld de kerk uitgelopen, omdat de buitendeur van de woning van onze koster zo klapte en raad eens hoe dit kwam? Die deur had een grote steen aan de knop hangen, zodat hij vanzelf kon dichtvallen, vernuftig van onze Rasmussen! Alleen heb je de kleppermars als het een beetje stormt."

"Je was aan het vertellen van de hond voor de preekstoel," herinnert Gre.

"Die hond — eerlijk waar - bleef doodstil liggen tijdens de preek, sliep zelfs niet in, maar toen er gecollecteerd ging worden, stoof hij de kerk weer uit."

"Goed idee!" schatert Martin.

"En wat het verhaal van die kleppermars betreft," gaat Frits onverstoorbaar door: "Ik zei reeds, dat ik de kerk uitliep om die deur dicht te gooien — kon niet door die steen en toen heb ik die steen met het touw aan de poot van een keukenstoel vastgebonden." Frits kijkt naar het plafond:

"Ik heb de koster in veertien dagen niet durven ontmoeten, noch zijn ega."

"Toon de Lijs zou zeggen: ik ben een ouwe zondaar," ginnegapt Gre, " je mag het hem gerust wel nazeggen, hoor!"

"Ik herinner me een Zondag met werkelijke wolkbreuken," vertelt de meester die kennelijk geinspireerd wordt door zijn zoon Frits: "Midden in m'n preek zie ik een man die zijn pet pas geverfd had en daarmee in de regen had gelopen — de blauwe strepen liepen biggelend langs z'n gezicht."

"U hebt niet gelachen," tart Gre.

"Nee," haalt haar vader uit, "nee — dat was mijn ijzeren zelfbeheersing of heb ik wel gelachen?"

Moeder schudt haar hoofd. "Jij wordt ook nooit eens wat ernstiger," zegt ze lachend.

"Hebt u al van de Stijfselbaan gehoord?" vraagt Frits, die goed op dreef is.

Niemand kent de Stijfselbaan.

"Jelle heeft er ansichtkaarten van gemaakt met zijn eigen photografietoestel, die gaat hij verkopen—let op, wat een bedrijf Nauta wordt! En de Stijfselbaan is de Kalverstraat met "De Beurs" en een stuk Zeeweg. In IJmuiden heb je het "Rondje", dat is van de "Blauwe Knoop," je weet wel, dat hotel waar je geen sterke drank krijgt — naar de Oranjestraat en weer terug — nu heeft de Heide eindelijk ook haar pantoffelparade en die heet de Stijfselbaan."

**37** Het is twee jaar later dat de voetbrug weer wordt aangevaren, maar nu op onherstelbare wijze; wil men niet van Noord-Holland afgesneden raken, dan moet er raad geschaft worden.

De proefponten zijn reeds lang uit de vaart genomen; de pont met dichte bovenbouw, waar de stuurhut in troonde, bleek te grillig en bezeten van vrijheidsdrang en kapseizen, zodat men nu aan kettingponten gaat denken. Het denken is reeds een verheugend feit, maar eerst komt het "Monster" in de vaart — het monster dat alras de dichtader treft:

Zeg, heb je nou de Velser pont wel gezien?
't Is een pont van een ton of tien;
Zeg, nou moet je weten
Het geld is weggesmeten.
Ach, ging dat ding maar zo
Naar Paramaribo!"

Het monster verdwijnt geruisloos en maakt plaats voor kettingponten; grote gevaarten, die onbedekt zijn zodat men met regenbuien van het pontdek dreigt weg te spoelen; zoekt men een schuilplaats in een van de smalle zijhokjes, dan heeft men kans, dat een paardekop plots naar binnen kijkt en men oog in oog met het briesend paard komt te staan en geen vrouw durft meer in de hokjes te schuilen.

Later worden deze schuilhokjes verwijderd, omdat veel dronken mannen er een slaapplaats in menen te zien; ze denken dat het hun huiselijke alkoof is.

Het schijnt, dat deze kettingponten een langere staat van dienst zullen krijgen dan hun proef-voorgangers. Het is een boeiende gebeurtenis als de pont een "haal" doet; kinderen beschouwen het in hun vacantie als een uitstapje steeds van oever tot oever mee te varen. De kapitein draait aan het stuurwiel in de stuurhut, die via een smalle ijzeren trap is te bereiken; boven de stuurhut hangt een koperen bel te glanzen en na elke gelukte haal, als de pont na veel bonken en schuren eindelijk zo ligt, dat men zonder levensgevaar zich aan de vaste wal kan begeven, gaat de bel en volgt het schelle gerinkel van slepende kettingen als de kleppen naar omlaag zakken. Met een doffe dreun valt de klep, schuift en schuurt over de grond, maar eindelijk heeft de pont op de plaats rust en kan de haastige reiziger zijn verhoogde bloeddruk weer laten zakken.

Men durft deze verbluffende technische uitvinding voorgoed aan: de proef heeft goed voldaan en men durft nog meer aan: de stoomtram, die van Haarlem komt schommelen als een mislukte balletdanseres, ook op de pont de doen rijden; dan mag de stoomtram meevaren om na de landing als een gillende verschrikking de wal weer op te stomen, het kan.

Wel moet de pont zo liggen, dat de rails van de wal aansluiten op de rails van de pont. De reizigers en veelal de dames, wagen het niet en stappen graag uit de tram, om aan de overzijde weer ijlings in te stappen; zij zijn het, die de kapitein voor zijn stuurkunde beledigen: "Denke hullie, dat ik geen roer in me knuiste ken houe? Dat ik niet kan anlegge? Besjokke!"

Toch gebeurt het, dat zelfs de stuurmanskunst het moet afleggen tegen de elementen; dan wil de pont niet recht voor de rails komen en weet de kapitein, dat de befaamde, maar to verwensen vliegende Hollander wel door de Noordzee zal zwerven. Ook dan stappen de reizigers uit de tram, omdat het gevaar bestaat, dat de pont zal kantelen, of dat de stoomtram zal kantelen, of dat pont plus stoomtram zullen kantelen. Het kan ook zijn, dat de stoomtram de pont wegduwt en zelf te water gaat.

Neen — liever loopt men over de oude vertrouwde voetbrug en jammerlijk is het dat deze onbruikbaar is geworden en in negentien-honderd zes volledig wordt gesloopt.

Als meester Zondags de kerkdiensten moet leiden in Wijkeroog, doorstaat hij de overzet-beproeving vier maal op een dag, maar hij heeft zich aangewend elk oponthoud nuttig te maken en zijn te houden rede nog eens door te nemen en vaak preekt hij uit het hoofd.

De kinderen, die naar de school van de meester moeten, komen vrijwel elke dag te laat of veel te vroeg, zodat tenslotte het besluit valt in Wijkeroog een school te bouwen: een christelijke school: De School met den Bijbel, vlak bij de Papierfabriek aan het einde van de Corverslaan. De heer Deinum wordt Hoofd van deze school en alweer blijkt, hoe de Breesaap zich als vanzelf splitst in verschillende aankomende steden. De enigzins driftige heer Deinum kan niet altijd de kalmte van de meester verdragen, maar de meester laat zich niet van zijn stuk brengen en vaak gebeurt het, dat hij de verre wandeling naar de Corverslaan maakt om met de heer Deinum bepaalde zaken te bespreken en recht te zetten; dan reiken beide mannen elkaar weer de verzoeningshand.

Voor de jonge Mien Rasmussen, die in Wijkeroog woont, is de pont ook elke dag een gebeurtenis: om de kosten te drukken lezen haar vader en de meester samen een courant en zij moet elke dag met haar vriendinnetje de lange tocht maken; maar alles wordt vergoed door het balletje, dat de juffrouw van de meester, die langzamerhand door velen in de familie "Omoe" wordt genoemd, in het bekende trommeltje heeft. Ze mogen door de achterdeur langs de regenput zomaar naar binnen lopen en hebben de dagelijkse wandeling daar wel voor over.

De verenigingen hebben hun bestaansrecht goed bewezen en het wordt een vaste gewoonte, dat het Kerstfeest uitgebreid en op vele plaatsen gevierd kan worden. Mijnheer van Geelen heeft destijds de zangklas opgericht; een Kerstcantate wordt ingestudeerd met aparte stemmen en Mien Sluiters, die ook al veel aanbidders heeft en vaak 's avonds door vriendjes wordt thuisgebracht, deze Mien vergeet alle avontuurtjes en is vol actie voor het Kerstfeest. Het wordt gevierd in het gebouw aan de Kalverstraat.

In Velsen is het "Hoekie", die een stralend feest organiseert, ondanks de apen van jongens, maar zij blijft hen de baas en kan hier geamuseerd om gnuiven. Ze is klein, maar dapper.

In IJmuiden gaan de leden van de meisjesvereniging "Tabitha" de arme mensen langs, om te vragen wat zij nodig hebben; het zou jammer zijn als de armen zaten te gillen om een wit keperen onderrok of een manshemd met dubbele borst en de naaikrans zou hen dan keurig gezoomde theedoeken aanbieden. Dat is niet praktisch.

Als deze meisjes in de "Veertig" komen, zijn ze snel gesignaleerd door een paar gezinnen, die niet weten hoe het hoort; zij hangen uit de ramen en schreeuwen naar de bezoeksters: "Denken jullie om me?"

"Voor de Kerstfeest viering liggen de stapels naaiwerk in de kerkeraadskamer ter bezichtiging en trekken veel belangstellenden, maar de predikant die als gast in IJmuiden ook mag kijken en met iets teveel aan eigenwaarde in zijn karakter zegt: "Ah zo, ja, ja — dat is echt iets voor de heikneuters — "Die predikant zal nooit meer iets van IJmuiden en de Heide horen en zij zullen zijn optreden en opmerkingen tot hun dood toe als grove belediging zich blijven herinneren.

Voor de bewaarschool in Velsen maakt mevrouw Boreel elk jaar talloze pakjes om uit te delen en zo waait een golf van komende vreugde over de vroegere Breesaap.

Tweede Kerstdag staan de kinderen te dringen voor de geel geschilderde houten deur; ze hebben allen een kopje of kroes in de hand voor de te schenken chocolade, als de deuren opengaan en Rasmussen steeds roept: "Kalm aan — kalm! Jullie krijgen allemaal een plaats!" Snel zijn de rijen dan gevuld met de woelige kinderschaar en zitten de ouders en grootouders, de opa's en opoe's glunderend achterin of op de "gaanderij."

De meester heeft op zich genomen de vertelling te verzorgen; hij geeft dit echter in het vervolg graag over aan de jonge Van Dongen die ook een verteller van faam en aanleg is.

Het is altijd weer een feest, dat niemand ooit kan vergeten. De heldere zang van frisse jonge stemmen, de serieuze tekstopzegging, het genietend drinken van de chocolade, waar vrouw Rasmussen de hele middag de zenuwen over heeft gevoeld uit vrees, dat de grote pannen melk zouden aanbranden, of dat de chocolade te zoet, te flauw, te sterk of te slap was alles is nu gelukt.

"Bethlehem is zo ver," vertelt de meester, "de herders zoeken want ze willen vinden wat tot hen is gezegd, maar waar moeten ze een pas geboren kind vinden als het zo druk op de wegen en in het stadje is? Alle huizen zijn vol met gasten en alle herbergen bezet door vreemdelingen — waar zullen Maria en Jozef zijn? Dan vinden ze na veel vragen en zoeken de oude scheefgezakte herberg en het kleine keetje achter die herberg en daar vinden ze in stro en helemaal niet leuk of plezierig in een ledikantje — nee: in een krib waar de dieren uit eten, daar vinden ze het kind, dat ze zoeken. Denken jullie dit eens goed in: we horen veel van een mooie stal en herders en koningen, die naar de stal komen, men denkt aan kerstbomen en glinsterend zilveren ballen en kerkklokken, maar het was in Bethlehem niet zo gezellig! Het was eigenlijk verschrikkelijk onplezierig — er waren geen klokken, die luid klepten, er was geen kerstboom die mooi versierd kan zijn met kaarsjes, het was alleen maar arm en kil en het wordt nog erger, als straks Maria en Jozef met het kind moeten vluchten naar een ver en vreemd land, omdat Herodes het kind wil doden. Waarom was het niet zo gezelling en plezierig daar in die stal? Wel: dit kind is niet op aarde gekomen om eens een tijdje hier te zijn, nee, dit kind zou opgroeien om later, als het groot geworden zou zijn, de mensen te helpen en hen te wijzen op de Here in de hemel die alle mensen gelukkig wil maken — tenminste als je naar Hem luistert. Niet boos zijn of elkaar vervelend plagen; niet ongehoorzaam zijn of de boel op stelten zetten, nee, de Here wil dat we ons netjes gedragen en daarom praten we over Bethlehem, want we kunnen ons goed gedragen, omdat het kind daar is geboren heel lang geleden en wij Hem alles kunnen vragen."

Het is doodstil, de kinderen luisteren geboeid en de ouderen horen het aan als komt dit voor de eerste keer tot hen.

Kerstfeest — in een wereld verloren in schuld, maar er is redding en daarom zingen zij.

De jonge Van Dongen vertelt een verhaal, dat allen prachtig vinden, omdat het met veel narigheid begint, maar met Kerst komt alles weer goed; de kinderen halen verlicht adem als het zover is.

Chocolade en koek, boekjes en een sinaasappel, krentenbollen en plaatjes, ieder kind komt rijk thuis.

In IJmuiden wordt het feest ook gevierd; na afloop rapen de leidsters de schillen van de sinaasappels op, die op de grond van de lokalen en de gang zijn neergegooid.

"Voortaan geen sinaasappels meer," beslist Frits.

De meester viert met zijn gezin het blijde feest — hij denkt aan alle Kerstfeestvieringen van de jaren op deze Heide . . . "We zijn zover mogen komen dat hier op elke club en vereniging Kerstfeest wordt gevierd; ik moet denken aan ons eerste Kerstfeest in achttien-honderd-acht-en-zestig, toen wij het waagden in een spanning of het zou lukken en het is meteen goed gegaan. Feest trekt de mensen."

In een neutraal tijdschrift staat een artikel over de christelijke scholen: de behuizing is slecht, hier en daar houdt men school op een zolder, ergens anders in schuren; vele klassen in een ruimte bij elkaar, enkele onderwijskrachten voor een groot aantal leerlingen. Het artikel geeft een sneer aan dit onderwijs — het wordt goed belachelijk gemaakt want men vindt het een lachertje als de christen-onderwijzer zegt, dat hij toch met blijdschap werkt.

"Ze doen maar," zegt de meester, "wie lachen wil, moet het doen; waarom ze lachen, is mij niet erg duidelijk, maar laat ze plezier hebben. Een ding vergeten ze: men kon beter respect hebben, dat wij zonder voldoende hulp van de Regering toch zoveel scholen hebben gesticht met een geweldig groot aantal leerlingen."

De buitenwereld komt in Velseroord wonen en ziet de school: "Aardig schooltje, wat? Vier klassen? Wij zijn zes klassen gewend. Vier leerkrachten? Is te weinig: iedere school moet volledig zes klassen met zes leerkrachten hebben."

Maar dan vergeet men, dat de meester dankbaar is met deze situatie, want hij heeft lange jaren alleen gewerkt.

Soms kan de juffrouw van de meester het niet zo verdragen. "Je hebt je leven hier doorgebracht met moeite en zorg; er is veel zegen en er is veel bereikt, maar in het oog van buitenstaanders is het niets — waarom zijn de mensen zo dom in hun redenering? Waarom informeren zij niet eens, hoe het komt, dat de school op deze wijze bestaat?"

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Herinnert u zich hoe vreedzaam Holland kan zijn in de wintermaanden? Het is de ideale tijd van het jaar om bij familie en vrienden door te brengen. De horden toeristen zijn weer vertrokken en het is nu gewoon een plezier om te winkelen, om musea te bezoeken of naar een concert te gaan.

Het beste van alles is dat de KLM het nu gemakkelijker maakt dan ooit tevoren om naar Amsterdam te gaan met laagseizoen kortingen op ons super-koopje, de Charter Klasse Tarieven. Van nu tot de Kerst en na 7 januari kunt u heel wat geld uitsparen in vergelijking met de zomertarieven.

Kijkt u maar eens op de tabel hoeveel u zich kunt besparen met de Charter Klasse Tarieven.

Het hele jaar door kunt u geld uitsparen met deze tarieven, maar het meeste in de winter. En vergeet toch niet dat dit soort reizen u de grootst mogelijke keuze van vertrek en aankomst geeft. Met een gewone chartervlucht kunt u maar **eens per week** reizen. De KLM en CP Air geven keuze uit 7 **vluchten per week**.

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## NOTES OF THANKS

**OOSTERHUIS:** We wish to thank everyone for the prayers and support given us during the short illness and passing away of our daughter Lori at the tender age of 4. Gary and Anne Oosterhuis and family.
R.R.#2, New Market, Ont. L3Y 4V9.

**VAN SOELEN:** We would like to take this opportunity to thank all our children, grandchildren, relatives and friends for the lovely gifts and flowers we have received on the occassion of our 45th Wedding Anniversary. You all made it an unforgettable day for us. Above all we thank our heavenly Father for all his goodness shown to us, and we pray that the Lord will guide us in whatever lies ahead.
Sjenk and Els Van Soelen, 4 Eastfield Crt., St.Catharines, Ont.

## BIRTHS

**ATTEMA:** Frank and Donna May (nee Reed) have been blessed by the Lord with the safe arrival of their daughter, LISA JANELLE, weight: 6 lbs. 4 oz., born October 11, 1979. She is welcomed by her two little sisters Jennefer Rae and Krista Layne.
3 Otterbury Ave., Red Deer, Alta.

**DEMMERS:**
In God's immeasurable goodness he has given us a healthy baby,
THEA ANNE
For this we humbly thank him.
Martin and Tineke Oct. 10, 1979
Kitchener, Ontario.

**GRINGHUIS:** Ed and Wilma (nee Boonstra) give thanks to God, the giver of life for the gift of a daughter, AMY, born October 19, 1979, at Joseph Brant Memorial Hospital, in Burlington. A welcome sister for Scott and Kimberley. 5th grandchild for Mr. and Mrs. H. Gringhuis, Veendam, The Netherlands, 12th grandchild for Mr. and Mrs. F. Boonstra, Dundas, Ont.
23 Union St., P.O. Box 723, Waterdown, Ont. L0R 2H0.

**HOFTYZER (HULTINK):** George Hoftyzer and Wilhelmina Hultink-Hoftyzer give thanks to God for entrusting into their care a precious daughter, ADRIENNE DAWN HOFTYZER, born in the Riverside Hospital, Ottawa, at 4:33 a.m., October 11, 1979, weighing 8 lbs. 2½ oz. Another granddaughter for Jacob and Hilda Hultink of Renfrew, and for Bert and Johanna Hoftyzer of Brinston. A great-granddaughter for Mrs. R. Vander Galien of Renfrew, and Mrs. J. Hultink-van Beek of Zwolle, The Netherlands.
Address: R.R. #2, Brinston, Ontario K0E 1C0.

## BIRTHS

**TERPSTRA:** With great joy and thankfulness to God, the giver of life, we, Pete and Hennie, proudly announce the birth of our daughter, SHERRI FRANCES, born October 18, 1979, a little sister for Melissa. Grandparents are Mr. and Mrs. K. Fluit of Wellandport, and Mr. and Mrs. C.K. Terpstra of Niagara Falls.
R.R. #1, Caistor Centre, Ont. L0R 1E0.

**TERPSTRA:** Kim and Andy Terpstra are proud to announce the arrival of their first child, a son, ROBERT PAUL CLARENCE. Born October 11, 1979. First grandchild for Mr. and Mrs. Thomas Bell, St. Catharines. Tenth great-grandchild for Mr. and Mrs. C.K. Terpstra, St. Catharines. Tenth great-grandchild for Mr. and Mrs. Thomas Bell, Hamilton; first great-grandchild for Mrs. Mary Liebhart of Hamilton. "Thanks be unto God for his unspeakable gift" 2 Corinthians 9:15.
6568 Ralph Ave., Niagara Falls, Ont.

**VAN MARRUM:** John and Beverly have been blessed by the Lord with the safe arrival of their second son, TREVOR JOHN, born October 17, 1979. A little brother to Jeremy Floyd. 17th grandchild to Mr. and Mrs. Peter Van Marrum and 3rd grandchild to Mr. and Mrs. Floyd Killins.
Box 1353, Caledonia, Ont.

**WAMSTEEKER:** Rex and Leah, (nee Blyleven), thank God for the precious gift of their son, NATHAN REX, born October 16, 1979, weighing 6 lbs. 5½ oz.
151 MacCrae Dr., P.O.Box 1027, Caledonia, Ont.

## ANNIVERSARIES

1934 1979
Heeg, Brockville,
The Netherlands Ontario
On November 1, 1979, we hope to celebrate the 45 Wedding Anniversary of our parents and grandparents,

PETER and JETSKE HOFSTRA
(nee Dewend)

We give thanks to God for their long and happy life together and for the blessings we have shared as a family.

Sippie & Dan Munster; Paul, Maria, Peter — Brockville, Ont.
Gerald & Greta Hofstra; Angela, Peter, Brian — Guelph Ont.
George & Evaline Hofstra; Peter, Linda — Pointe Claire, Que.
Henry & Dian Hofstra; Carl — Toronto, Ont.
Maria & Tom Oegema; Jeffrey, Dennis, Julia — St. Thomas, Ont.

Friends are invited to celebrate with us at an Open House, Saturday, November 3, 1979 from 3 - 5 p.m. at the Church Hall, Brockville Chr. Ref. Church.

1954 1979
Alphen a/d Rijn Willowdale
Ps. 23:1: "The Lord is my Shepherd I shall not want."
With joy and thankfulness to God, our heavenly Father, we hope to celebrate on November 5, 1979 the 25th Wedding Anniversary of our parents,

CORNELIUS and ADRIANA
VAN RYN (nee Mooij)

It is our humble prayer that God, will continue to keep them in his care, to guide and bless them in future years. Congratulations and love from their children;
Janet & Joanne.
We invite you to our open house on October 27, 1979, 7 - 10 p.m. at 303 Drewry Ave., Willowdale, Ont. M2M 1E6.

## ANNIVERSARIES

1924 1979
Siegerswoude Pt. Colborne
"Looft de Here want Hij is goed."
Op 31 october, D. V., hopen wij met onze geliefde ouders en grootouders,

HARM en AALTJE MIDDEL
(nee Veenstra)

de dag te herdenken waarop zij 55 jaar geleden in het huwelijk zijn getreden.
Looft, looft de Heer mijn ziel, met alle krachten.
Verheft Zijn naam zo groot, zo heilig 't achten.
Och, of nu al wat in mij is Hem prees!
Looft, looft, mijn ziel, de hoorder der gebeden.
Vergeet nooit een van zijn weldadigheden
Vergeet ze niet, 't Is God die z'u bewees.

Hun dankbare kinderen en kleinkinderen:
Henny & Peter Struyk; Arthur & Lourie, Harold, Evelyn & Paul — Caistor Centre, Ont.
Ray & Jill Middel; Harley (Iron Springs, Alta.), Frank, Alice, John Raymond, Theodore — Pt. Colborne, Ont.
Jim & Alice Middel; Christine, Carolyn, Ingrid — Guelph, Ont.
Winnie & Gordon Bruinsma; Annette, Lisa — St. Catharines, Ont.
Receptie van 3 - 5 en van 8 - 10 p.m.
R. R. #3, Port Colborne, Ont. L3K 5V5.
Geen cadeaus a.u.b.

1939 1979
Holland Renfrew, Ont.
Mijn hart is gerust, o God, mijn hart is gerust; ik wil zingen, ja psalmzingen. Psalm 57:8.
With joy and thanksgiving to the Lord, we hope to celebrate the 40th Wedding Anniversary of our parents, on November 2, 1979, D. V.

GERRIT and STEINTJE PRINS
(nee Eilander)

With love from their children:
Geert & Gerrie v.d. Ploeg — Renfrew, Ont.
Mient & Marion v.d. Ploeg - Renfrew, Ont.
John & Alice Groen — Orangeville, Ont.
Bill & Ida Prins — Orangeville, Ont.
Willem & Dickie Wissink — Ottawa, Ont.
Henk & Cathy Prins — Ottawa, Ont.
Christine — at home
and 17 grandchildren.
Home address: 281 Harry St., Renfrew, Ont.

1939 1979
On November 5, 1979, D. V., we hope to celebrate together the 40th Anniversary of our parents and grandparents,

GEORGE and BETTY
TIGCHELAAR (nee Reitsma)

We thank God for giving mom and dad forty years of health and happiness together and pray that we may share with them many more years of continued blessings.

Love from their children:
Helen & Harvey Johnston — Colorado.
Ed & Karen Tigchelaar — Carlisle, Ont.
Diane & Joseph Vroom — Orangeville, Ont.
Mike and Ada Tigchelaar — Carlisle, Ont.
11 grandchildren.
Home address: R.R. #3, Campbellville, Ont. L0P 1B0.

## ANNIVERSARIES

1934 1979
Duurswoude, Smithers,
Fr. B.C.

From days of early youth, O God, by thee have I been taught, and faithfully have I declared the wonders thou hast wrought."
Psalm 71, Hymn 132.

With joy and thanksgiving to our Lord, we wish to congratulate our parents and grandparents,

STOFFER and GRIET VEENSTRA
(nee Tel)

on the occasion of their 45th Wedding Anniversary on November 8, 1979, D. V. We pray that God will continue to bless them in the future as he has in the past.
Their thankful children:
Fettje & Andy Viersen — Neerlandia, Alta.
John & Sara Veenstra — Smithers, B.C.
Hennie & Dick Groot — Smithers, B.C.
Linda & Evert Vroon — Neerlandia, Alta.
Willie & Ted Vander Hoek — Langley, B.C.
Ted & Joanne Veenstra — Smithers, B.C.
Jenny & Roger Huitema — Coaldale, Alta
George & Tina Veenstra — Smithers, B.C.
and 41 grandchildren
Box 252, Smithers, B.C. V0J 2N0.

1934 1979
October 28
With great joy and thanksgiving to God, we hope to celebrate the 45th Anniversary of our parents and grandparents,

JOHN and JOHANNA VISSER
(nee Ingwersen)

May the Lord continue to bless and keep them in his tender care, for each other and for us.
George & Florence Visser
John
Deb & Andy; Jennifer
Wayne
Rick
Kathy
David
Scott
Mark
Linda & Henry Heinen
Janna
Kristy
Melissa
Home address: Box 121, Neerlandia, Alta. T0G 1R0.

## BIRTHDAY

1889 1979
Putten, Gld. Wallenstein, Ont.
With praise and thanksgiving to the Lord, we hope to celebrate on November 9, 1979, D. V., the 90th birthday of our dear father and grandfather,

WIENIK VANDEN HAZEL

We pray that the Lord will continue to bless him in the years to come.
Wendell & Diane Vanden Hazel; Wayne, Helen, Rosemary — Moorefield.
Jenny & Alfred Mazereeuw; Wayne, John, Ron, Joanne, Alfred, Jeffrey, Gregory — Moorefield.
Alice & Jacob A. Visscher; Joanne, Frank, Wendy, Mark — Wallenstein
Bert & Gerdy Vanden Hazel; Wesley, Sylvia, Joyce, Kevin — Moorefield
Wayne & Diny Vanden Hazel; Jeanette, Joanie, Evelyn, Sandra — Wallenstein
Open house will be held on November 9, 1979, at the home of Jacob G. Visscher at R.R. #2, Wallenstein from 10:00 to 12:00 a.m. and from 2:00 - 4:00 p.m.
Best wishes only please.

## MARRIAGES

**BOVENBERG-ROELEVELD:** Mr. and Mrs. A.L. Bovenberg of Huttonville, Ont. and Mr. and Mrs. J.W. Roeleveld of Willowdale, Ont. are happy to announce the forthcoming marriage of their children, BETTY and SIMON. The wedding ceremony will take place, the Lord willing, on November 3, 1979, at 5 p.m. in the Second Chr. Ref. Church of Brampton, 11 Steeles Ave. Rev. Louis M. Tamminga officiating.
Future address: 3341 Capricorn Cresent, Mississauga, Ont. L4T 1S3.

**JONKMAN-RYPSTRA:** Mr. and Mrs. John Jonkman of Grand Rapids, Mich. are happy to announce the marriage of their daughter VELMA JONKMAN to JAMES EDWARD RYPSTRA, son of Mr. and Mrs. Jerry Rypstra, San Jose, California. The wedding ceremony will take place, the Lord willing, on Saturday, November 3, 1979 at 2 o'clock, Alger Park Chr. Ref. Church, Grand Rapids, Mich. Rev. Alvin van der Griend officiating.
Future address: 14467 Branham Lane, San Jose, Calif. 95124.

**SPEK-PARSONS:** Mr. and Mrs. Ype Spek and Mr. and Mrs. John Parsons of Wellandport, Ontario, are happy to announce the forthcoming marriage of their children ALICE SHIRLEY and JOHN WILLIAM. The wedding ceremony will take place, the Lord willing, on Saturday, November 3, 1979, at 3 p.m. in the Smithville Chr. Ref. Church. Rev. H. Katerberg officiating.
Future address: 632 Ridge Rd. W., Winona, Ont.

## OBITUARIES

Suddenly the Lord in his goodness took to himself on Wednesday, October 10, 1979,

GEERT DE VRIES

at the age of 84.
Beloved husband of:
Anje DeVries-Van Til
Father of:
Jan & Stien De Vries — Onderdendam
Jantje & Dienko Van Nieyennuis — Appingedam
Froukje & Dirk De Boer — Sarnia
Gerrit & Lena De Vries — Siddeburen
Geziena & Jack Voogd — Bolton
Hillie & Gordon Ellens — Sarnia
Riek & Feitze van Zwol — Zuidhorn
Douwina De Vries — Leeuwarden
Grandfather of 36 children and great-grandfather of 19 children.
Funeral services were held on October 15, 1979.
Oosterburcht 2, Zuidhorn, Groningen

On Sunday afternoon, October 4, 1979, the Lord took to himself,

JOHN DE WEERD

May he comfort and sustain our President Stien de Weerd and family.
2 Corinthians 5:11: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."
Ladies Society "Be a Blessing,"
Clinton, Ont.

Zaterdag morgen 13 oktober werd nog onverwachts uit ons midden weggenomen ons medelid,

HANS DRAAISTRA

Zijn heengaan is voor ons allen een boodschap dat wij hier geen vaste woonplaats hebben, doch reizegers zijn naar een beter vaderland. Wij bidden dat God zijn vrouw en kinderen sterkte en kracht will schenken dit zo zware verlies te dragen,
"De jeugd van vroeger"
Chr. Ref. Church, Trenton, Ont.

# Classified Advertising

## OBITUARIES

On October 6, 1979, suddenly, the Lord took home our dear husband, father and grandfather,

ANDREW (ANNE) HUMMEL

in his 63rd year.
"Precious in the sight of the Lord is the death of his saints" Psalm 116:15.
Beloved husband of:
Rita (Hendrika) Hummel
Dear father and grandfather of:
Henry Hummel; Julie, Kelly, Richard
Angus & Rose Hummel; Peter
Ann & George Troyer; Cathy, Andrew
Albert & Francis Hummel; Jason, Kimberly
Herman Hummel; Wayne, JoAnne, Trevor, Daryll
John Hummel; Brian, Michael
Grace Hummel
Margaret & Jim Medd; Amanda, Melissa
Andrew & Joyce Hummel
Brenda & Bill Murphy; James
Janice Hummel
Funeral services were held on Friday, October 12, 1979, at 2 p.m. from the Chr. Ref. Church in Clinton, Ont. Rev. Arie Van Den Berg officiating. Interment at Clinton Cemetery.
Home address: R.R. #1, Clinton, Ont.

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On Monday, October 8, 1979, Thanksgiving Day, the Lord in his wisdom took home our beloved husband, father and grandfather at the age of 66 years.

STANLEY LUNSHOF

Beloved husband of Frances Lunshof (Eising)
Dear father of:
Henry & Ida Lunshof — Mississauga
Rose & Lionel Mayers — Ridgetown
Albert & Leni Lunshof — Chatham
Margaret & Richard Bos — Smithville
John & Yvonne Lunshof — Wyoming
Dear grandfather of 20 grandchildren.
Funeral service was held on Thursday, October 11, 1979, at 2 p.m. from First Chr. Ref. Church. Rev. L. Slofstra officiating.
294 Indian Creek Rd. E., Chatham, Ont. N7M 5J6.

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On October 12, 1979 the Lord took home our mother, grandmother, and great-grandmother,

NEELTJE PLUG (nee Lindhout)

in her 78th year. Her husband, Peter Plug, predeceased her in 1976.
Her chosen text was I Cor. 15:54b, "Death is swallowed up in victory."
Her children:
Bill & Eva Plug — Duncan, B.C.
Hank & Greta Plug — Sarnia, Ont.
Coby & Ralph Bos — Strathroy, Ont.
Audrey & Bill Van Reenen — Sarnia, Ont.
John & Pat Plug — Cayuga, Ont.
Peter & Diane Plug — Regina, Sask.
27 grandchildren and 6 great-grandchildren.
The funeral was Monday, October 15, 1979 from Second Chr. Ref. Church of Sarnia, the Rev. F. Bakker officiating.

---

The Lord took unto himself in glory, his child, our dear brother, brother-in-law, and uncle,

ADAM RADSMA

at the age of 56.
Rev. 21:4
Tjeerd & Sjoukje Radsma — Calgary, Alta.
Marjo & Piet De Heer — Ede, Holland
Jellie & Reint Middel — Port Colborne, Ont.
Nieces and nephews.
October 13, 1979.

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## OBITUARIES

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" Romans 8:38, 39.
After a lengthy, well-borne illness, the Lord took to his eternal home, on Saturday, October 13, 1979, our husband, father and grandfather,

ADAM RADSMA

in his 57th year. We mourn his loss but rejoice in the knowledge that he is truly serving the Lord in gladness. He will be greatly missed by his wife Jacobina Radsma-Vlaar and his children and grandchildren:
Marion
Rini & Ben Hultink
Frank & Elsina; Jessica, Marc
Annette & Pete
Marvin
June
Brenda
"He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God" Revelation 3:12a
49 Meadowvale Dr., St. Catharines, Ont.

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November 1932 — October 1979
Opende — Thamesville
The Netherlands — Ontario
On Monday, October 1, 1979, after a lengthy illness at the age of 47, the Lord took home our dear beloved husband, father and grandfather,

JOHN SMIDS

He taught us much about living and dying in the Lord. We will miss him greatly, but rejoice with him for he has run the race and won.
"Come unto me, all ye that labour and are heavy laden, and I will give you rest" Matthew 11:28.
Beloved husband of:
Grace Smids (nee Karreman) — Thamesville, Ont.
Dear father of:
Fred & Anita Smids — Thamesville, Ont.
Margaret & Harold VanderEnde — Blenheim, Ont.
Clarence, Hilda, Stanley — at home
Dear grandfather of:
Johnnie & Jasper Smids
"Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever" Psalm 23:6.
R.R. #4, Thamesville, Ont.

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"I will lift up my eyes to the hills; From whence does my help come? My help comes from the Lord" Psalm 121.
On Tuesday, September 25, 1979, the Lord in his wisdom took home suddenly, our beloved wife, mother and grandmother,

GRACE STEVENS
(nee Koster)

at the age of 71.
Beloved wife of Albert Stevens
Dear mother and grandmother of:
Bill & Jennie Stevens; Albert, Arthur, Annette, Richard — Newmarket
Walter & Anne Dryfhout; Margaret, Marlene, Clara, Cindy — Newmarket
Harry & Clara Dykxhoorn; Paul, Jeffery, Sandra — Georgetown
We mourn but not like those who have no hope; for our hope is in the Lord.
Home address: R.R. #2, Newmarket, Ont. L3Y 4V9.

## REAL ESTATE

**ESTABLISHED RETAIL GROCERY STORE** (including European products) in the heart of a Southwestern Ontario town. Purchaser to buy complete inventory and store equipment. Interested party should apply in writing to Box 4455, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## REAL ESTATE

**FARMS for sale**
Any type, bare or as going concern. Good selections available to suit your individual need. Enquiries are cordially invited.

**FARMS wanted**
Any type and any size. Discretion assured.

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Farms anywhere in Ontario. Proven sales. Confidential enquiries invited. Please contact George (Gerrit) Lammers. Call daytime (416) 383-2153 or res. before 8 a.m. or after 10 p.m. (416) 659-7476.
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1059 Upper James St.,
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**Exceptional value!**
Established greenhouse operation over 10,000 square feet, approximately 31 acres, 20 acres under cultivation, some bush and trout stream, parcel includes two storey house and storage barn. Good income from roadside stand. An hour's drive east of Toronto.
*Contact:*
**E. Byers**
**W.H. BOSLEY CO. LTD.**
**416-481-6137.**

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**FARMS FOR SALE**

**12,000 broiler quota.** Beautiful 4 bedroom home with indoor swimming pool on 10 acre lot, near Burlington. Excellent barn and equipment.

**45,000 broiler quota.** Small acreage. Kitchener area. Attractive 3 bedroom frame home.

**18,000 cage layers** barn for 600 feeder hogs; 100 acres land, systematically tile-drained. Large brick home, suitable for 2 families. This is one of the top farms in the country.

**750 acres** prime land. Corn drying and storage. 3 homes. Beef set-up. Implement shed, heated workshop. Top value. May be purchased as a going concern or in separate parcels.

**For more details call:**
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**Realtor**
**220 Broad St., E.**
**Dunnville, Ont.**
**416-774-7624**
***and ask for Gord Gray***
**(res.) 519-822-4438**

## REAL ESTATE

**NIAGARA DAIRY FARMS**

**385 acres,** clay-loam, tile-drained land. Very good barn buildings and silos. 2,700 lbs. of #1 milk quota. 400,000 lbs. M.S.Q. Cattle negotiable. 2 extra large brick houses in good condition. Located on main highway.

**175 acres,** very good clay-loam soil. Huge barn 20' x 70'ft. Silo with unloader and bunk-feeder; cemented barnyard. 85 head of holstein cattle, 880 lbs of #1 milk quota and 230,000 lbs. M.S.Q. Full line of modern equipment in like-new condition including: 3 tractors, gleaner combine with 4 row corn head. All crops included. Good home. Paved road location. Asking $395,000.

**140 acres** — All workable black loam soil. Good 4 bedroom home. 40 head of holstein cattle. 266 litre #1 milk quota and 69,300 litre M.S.Q. All machinery and feed included. Paved road location. Large FCC mortgage at 8½%. Asking $278,000.

**109 acres** — Dunnville area. 30 holstein cows. 650 lbs. of #1 milk quota and 165,000 M.S.Q. Good barn buildings. Silos and implement shed. Full line of machinery. 4 bedroom brick house. Paved road location. Asking $279,000. Low downpayment.
*Contact:*
**Frank Bouwers**
*at* 416-386-6723
*or*
**D. SCHOUTEN REAL ESTATE LTD.**
Phone: 416-892-2310, P.O. Box 702, Fonthill, Ont. L0S 1E0

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**MEAT PLANT PLUS HOME**
Government Inspected, having a large turnover. Good Coolers holding lots of cattle, pigs and lambs. Chill room, cutting room, smokers, packaging room. Large freezers and equipment to handle the operation. This plant is ideal for a father and son. Good 3 bedroom brick bungalow.
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**Direct Realty Ltd.**
**(613) 966-5011**

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*IF YOU'RE DOWN BY THE LAKE — DROP IN*
to see excellent 150' lakefront lot with a great lake look out cedar deck and while you're there see a beautiful 4 level side split with ground level family room and 4 bedrooms or den. Inground pool. Only $69,900.00.
*Call:*
**Jerry Hiemstra**
at
**F.M. Farewell Realty Limited**
945-9208, 643-1526,
or evenings: 945-3312

## REAL ESTATE

**200 Acres** — with highway location East of Listowel, 2 storey brick home, large barn for dairy with 68 ties, milk house, silo 20' x 72'; steel grainery, nearly new barn 38' x 75'.
*For further details call:*
**Henry Hiemstra**
519-291-2509 or 519-291-3500
*representing*
**Don Hamilton**
**Real Estate & Insc. Ltd.**
**132 Wallace Ave., N.**
**Listowel, Ont.**

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**FOR SALE**
**450 acre dairy farm!**
Located in Central Alberta near Chr. school and church. Milking parlour is complete with: 10 automatic take-off surge units, pipeline and 1,200 gallon milk tank. automatic feeding system from 3 harvestor silos. Fluid and M.S.Q. quota.
*PHONE:* 403-782-2061

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**150 acre cash crop** with approved airstrip, hangar and small bungalow. Located near popular tourist resort on Lake Huron. Asking $245,000.00

**150 acre dairy and broiler farm.** Moorefield-Drayton area. Nice country home; drive shed; ultimated broiler barn; pipeline milker; milk and broiler quota; implements; well-drained land; holstein herd. On paved road, close to Chr. Ref. church and school.

**157 acre farrowing operation**; 130 sow capacity. New barn and beautiful new home. Liquid manure system. Feed, crops and livestock included.

**900 acre cash crop and beef.** Bruce County. Asking $1,395.00 per acre.

**250 acre, 100 sow capacity;** farrow to finish operation. Well drained land; implements and livestock negotiable. Forest area.

**Call our Branch Office**
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or sales personnel at:

| | |
|---|---|
| John Lee | 539-3511 |
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| Blanche Davy | 539-1321 |
| Reynold Jansen | 424-9013 |
| Jim Gibb | 475-4247 |

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**Woodstock, Ont.**
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**6,000 cage layers** with automatic feeding. 4 bedroom home, 25 miles from Hamilton.

**20,000 cage layers** basic quota. Home and buildings in A-1 condition. Priced reasonable.

**300,000 lbs. turkey broilers,** basic quota. 36,000 sq. ft. buildings, fully automatic. Good 4 bedroom home.

**Pullet *or* broiler breeders.** Barns completely remodeled. Very good 3 bedroom home. Small acreage; close to town. Ideal for second income or semi-retired person.
**For more details call:**
**ROOKE REAL ESTATE LTD.**
**Realtor**
**220 Broad St., E.**
**Dunnville, Ont.**
**416-774-7624**
***and ask for Keith Miller (evgs.)***
**774-4077**

## HELP WANTED

**Experienced heavy equipment operator needed. Phone 403-362-4613.**

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Young person needed on **dairy farm.** Should have references.
Hamilton area.
Phone: 416-648-1449.

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## *ATTENTION!*
## Independent Real Estate Brokers

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**We would like to hear from Ontario Real Estate Brokers, please call or write:** *Carl K. Maartense* **or** *Ralph de Groot.*

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**391 Vine Street, St. Catharines, Ontario L2M 4T9**
**Telephone: 937-7122, evng's 934-0426**

# Classified Advertising

## HELP WANTED

**Experienced grower for greenhouse work. Call: 684-0032.**

**Farm couple** to work for Alberta farmer. Must be good with cattle (dairy and also beef cattle experience if possible) Must be able to learn to run new equipment. The ability to work with horses would be an asset as a team of horses is used for choring. Contact: Kenneth Anderson, R.R. #2, Barrhead, Alta. T0G 0E0. Tel.: (403) 674-5951.

**Farm hand** for Alberta farm. Must be good with cattle (dairy and also beef cattle experience if possible). He must be able to run all types of machinery and willing to learn to run new equipment. The ability to work with horses would be an asset as we use a team for choring. Contact: Kenneth O. Anderson, R.R. #2, Barrhead, Alta., Canada T0G 0E0. Tel.: (403) 674-5951.

Young man needed on a veal farm in the Smithville area. Phone: 386-6437.

## EMPLOY. WANTED

Hollandse jongeman, 40 jaar, 4 maanden in Canada met opleiding als gas en waterfitter, zoekt een voor hem passende werkkring. Brieven onder no #4460, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## PERSONAL

Christian gentleman, 45, wants to hear of Christian lady in the mid-thirty age bracket. Please write to Box #4459, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian girl with 2 small children seeks Christian gentleman, 24 - 30. Responsible, photo please. Please write to #4453, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

23 year old single girl seeking a sincere Christian, marriage partner. Please write: Box #4461, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## FOR SALE

For Sale
**LOBLAWS — CP AIR COUPONS** worth $1,800. To be used in **1979.** This bargain is available for $850.00.

This gives you a total savings of $1,000 — for 4 persons.

*Please contact:*
*H. Boskma, R.R. 2, Minesing, Ont. L0L 1Y0 or phone: 705-726-3634.*

## TEACHERS NEEDED

**Hamilton - Calvin:** Teacher needed for single grade 3 by January 3, 1980. Present staffer leaving to establish a family. Applicants are invited to contact,
Mr. W. H. Hultink, Principal
547 West Fifth Street,
Hamilton, Ontario L9C 3P7
(416) 388-2645.

## FOR RENT

**Fenwick, Ont.:** 3 bedroom apartment. Kitchen, living room, dining room and laundry plus storage area, plus garage. Available December 1, 1979. Phone 892-3652 or 892-3101 after 7 p.m.

## FOR RENT

Large, new 3-bedroom house for rent. **Country location.** 20 miles south-east of Hamilton, Ont., 15 minute drive to C.R.C.s of Smithville, Welland port, and Dunnville. Fully carpeted, 1½ baths, finished rec-room with fireplace, kitchen has built-in stove and oven. Please contact: Tom Drenth, R.R. #2, Canfield, Ont. N0A 1C0. Phone: 416-774-3721.

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**Phone: 519-638-2090, Drayton, Ont.**

Our rates are reasonable ...
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## MINISTERS NEEDED

**Brighton:** requests ministers to lead them in worship during the fall months. If available, please contact Mr. Henry Huizinga, R.R. #3, Colborne, Ont. K0K 1S0; (416-355-3124).

# Christian teachers look at "a way of life."

**by Adrian Guldemond**

*Mr. Guldemond is executive director of the Ontario Alliance of Christian Schools.*

The theme was relevant, the speakers were excellent, the organization superb, the entertainment was quality all the way, the accommodations were comfortable and the food was good and fairly cheap. So what else needs to be said about the annual convention of Christian Schools International?

Plenty. The convention for Christian school board members and administrators and teachers was held in Anaheim, California. That's the home of Youth for Christ, Garden Grove Community Church (Schuller's Crystal Palace), Disneyland, Knot's Berry Farm and the headquarters of various ornaments manufacturers.

The theme was: A way of life.

The convention is a complex thing to describe. Some of us attended board meetings, curriculum council meetings, executive meetings, breakfast meetings and other regular meetings and so never got to the swimming pools. Others were able to participate in all the workshops and the meals. Still others, especially the spouses of those attending had some time to do sight-seeing, shopping and swimming.

Some of us went to the Hollywood Bowl for a starlight evening of symphony music; others went to see the L.A. Dodgers. However, everyone heard the two keynote speakers, Dr. Lewis Smedes of Fuller Theological Seminary and Dr. Joel Nederhood of the Back to God Hour.

Dr. Smedes began with interesting reflections on the life of his parents — the earlier generation. This soon lead to remarks about our present life-style, and before long he had us engaged in a passionate plea to the Christian Community. In this pleading he asked for a revision of our lifestyles. He was convinced of the urgency of the situation, because we no longer live according to a Christian vision. Both democratic liberalism and popular Christianity fail to guide us in the future, the former because of its economic sell-out, the latter because of its failure to deal adequately with its two main components, narrow dogmatism, and secular psychologism.

He elaborated to some extent on the general outline — brush strokes — of the new vision.

It would contain these elements:

— the role of man as caretaker of creation.

— the need for recognition of law structures in society and creation.

— the joy of the hope that is in us because of Christ's redemption.

In the first theme he exposed contemporary consumerism. In the second he rejected contemporary narcissism (self-love "Heaven is a good self image") and its inevitable tendency to anarchy and destruction. And in the third he encouraged us to take seriously our belief that is our father's world, so don't live without joy.

The mass rally had inspiring singing, what with professional musicians and a 112 rank, 5 manual Rufatti pipe organ and all.

Dr. Nederhood, just back from a European tour, impressed on us, in his usual polished way, the necessity for continued vigilance. The developments he witnessed in France, a pagan revival? did not do much to restore his faith in Europe's future. He urged us to thank God for the grace given in our Christian communities, and the strength to continue to build up our schools as bulwarks of the Kingdom of God. There were many more workshops and sectionals, all with topics related to the main theme, A Way of Life.

Conventions are a great place to talk to other fellow Christians. Many of the discussions over meals and in the bus, or in the hall were as revealing as the official program.

We Canadians tend to feel sorry for ourselves because we are poorer financially than our American brethren. This often leads to superficial rejection of legitimate American concerns.

Once you get below the surface you'll discover that we share common fears and hopes, ideas and strategies, faith and doubts. Of course there are many differences, some small, a couple even large. This must never obscure the fact that we do have a common heritage. Let us work together for a common future. If Dr. Smedes was right, then we cannot afford to have our Christian witness fractured and soured by minor differences. Of course there must be mutual concern and flexibility.

# Salem expands services

Salem Christian Mental Health Association board of trustees announces the appointment of two new staff members.

Miss Janis Yeaman will work full-time in the Willowdale office. She has an M.A. in psychology and as part of her training she worked in a Christian school in California, helping children with special problems. This has made her especially suitable to take up contact with Christian schools in the Toronto area, some of which have been waiting for this kind of service.

Mrs. Lorelei Kok has been hired to work on a limited, part-time basis in St. Catharines. Although the board of trustees had decided some time ago to first expand the central Toronto office and from there service other areas of the province, where no Christian counselling is yet available, it is now felt that Mrs. Kok, who lives in St. Catharines, could be an asset to the organization and relieve the pressure of this busy office.

The board spent considerable time discussing whether it would be responsible to make these appointments while Salem is operating with a large financial deficit. As a result the fee structure for counselling will be reviewed and different levels of membership fees will be considered. It is also hoped that Salem Sunday will once again become a regular institution, providing some measure of financial stability. Probably the most important and at the same time most difficult fund raising method is the establishment of a network of contact persons in many communities.

The public relations committee intends to give this project its utmost attention. In these decisions the board was guided by the thought that standing still is going backwards.

**SUPPORT OUR COMMUNITY PROJECT**

Christian Care
for the Elderly.

**Holland Christian Homes Inc.** Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R: #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

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# Calvinist Contact

$10.00 one year
$19.00 two years

Please send Calvinist Contact to:

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Street _____

City _____ Prov _____

Postal Code _____

**99 Niagara Street, St. Catharines, Ont. L2R 4L3**

# TIPP-KICK TABLE SOCCER GAME

from W. Germany, the ideal Christmas gift for every soccer fan, $15.95 ppd. incl. PST. Other soccer games: **KICK TOR $13.95, SUPER SCORER $19.95, KICK-STAR $24.95, TIPP-KICK CUP $34.95, TIPP-KICK TOP SET $44.95.** Send *$1.00 SASE* for colour brochure, refundable.

Allow 2-3 weeks for delivery.
**30 DAYS MONEY BACK GUARANTEE! NOT SOLD IN STORES! Send cheque or moneyorder. Available by MAIL ORDER ONLY from:**

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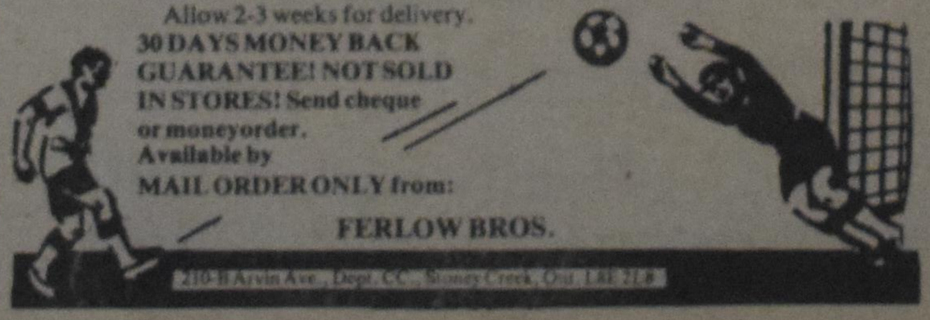
210-B Arvin Ave., Dept. CC, Stoney Creek, Ont. L8E 2L8



# EVENTS

THE
Family Christian Bookstore

Gerry Denbok, owner
Mrs. I. Klaassens, manager
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, Ontario
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

We have a very large selection of Reformed literature, and make a special effort to have all (English language) books reviewed, recommended, and/or advertised in this paper.

## THE "MR. & MRS." CLUB

of the
**Burlington Christian Reformed Church**
proudly presents:

**THE CHRYSTALAIRES**
and the
**SINGING EDWARDS**

in our Second Annual

**"GOSPEL CONCERT"**

*Friday, November 9, 1979 - 8 p.m.*
at the Church - 3422 New Street

Adults $3.00 Children under 12 $1.00

*Proceeds for Christian Education.*

## The Taber Chr. Ref. Ladies Society Pray and Work

will celebrate its *25th Anniversary* on
November 15, 1979.

All old members and their husbands are invited to join us in this celebration. Dinner and social to be held in the LEGION HALL AT 7 p.m.

For lodging, write or phone:
Mrs. Grace Visser, Box 659, Taber, Alta.

**Opfieringen fan it Fryske toniel stik**

## Der't De Ryk it Lan Omklammet

**Yn trye bidr.**
**Fan Y.C. Schuitemaker**
(troch de tonielgroup fan Jarvis)

**Oct. 19 - 8 p.m. TORONTO**
Woodbridge Chr. High School

**Oct. 27 - 7:30 p.m.**
**VINELAND**
Vineland Public School

**Nov. 1 - 8 p.m. CHATHAM**
Kent Secondary School

**Nov. 3 - 7:30 p.m. JARVIS**
Jarvis District Chr. School

**Nov. 9 - 8 p.m.**
**BLOOMFIELD**
Pine Crest School

**Nov. 10 - 7:30 p.m.**
**BOWMANVILLE**
Knox Chr. School

**Nov. 14 - 8 p.m.**
**STRATHROY**
Colborne Public School

## LET'S PLAY CHESS

Editor: Pete Layer

**THE SUMMER LADDER**

| Contestants Problems: | #793 | #794 | #795 | #796 | Sub-Total | Prev. Total | Total |
|---|---|---|---|---|---|---|---|
| Points: | 3 | 2 | 3 | 2 | 10 | | |
| M. Mellissen (V) | - | - | 0 | 2 | 2 | 79 | 81 |
| H. Brouwer (I) | 3 | 0 | 0 | 2 | 5 | 66 | 71 |
| J. Wilms (III) | 3 | 0 | 3 | 2 | 8 | 58 | 64 |
| B. Cooke | 0 | 0 | 1 | - | 1 | 59 | 61 |
| A.J. Klein (1) | 3 | 2 | 3 | 2 | 10 | 42 | 52 |
| F. Vander Woude (I) | - | - | 1 | - | 1 | 40 | 41 |
| K. Amsinga (IV) | 3 | 2 | 3 | 2 | 10 | 27 | 37 |
| R. Buist (I) | 3 | 2 | 3 | 2 | 10 | (91) | 10 |

**Comments**

The Summer solutions proved short but tricky. The tries in #794 and #795 caught many by surprise who thought they were the real solutions! The two-mover, #796, was rated to be the best by a solver.

Our apologies to Mr. Amsinga who had not received a prize as promised many months ago. I trust everything is straightened out now.

**SUMMER SOLUTIONS**

**#793** (B.E. De Hass) Key: 1. N-K4. Variations: 1. --, PxP; 2. BxP, K-N5; 3. B-K6 mate. 1. --, KxN; 2. R-R5 and 3. RxP mate. 1. --, K-N5; 2. R-B6 and 3. B-K2 mate.
**#794** (S.G. Liam) Key: 1. R-N7 threat: 2. N-Q6 mate. Try: 1. N-N3?, RxR no mate. or 1. N-K3?, R-Q5 no mate.
**#795** (H. Jambon) Key: 1. B-B4 threat: 2. N-N3 ch., K-N8; 3. BxP mate Variation: 1. --, BxP; 2. B-R2, P-K4; 3. B-N2 mate. Try: 1. P-B6, BxP; 2. B-R2, B-K2, ch. no mate.
**#796** (Larsen) Key: R-Q8 threat 2. B-B5 mate.

**DUTCH SOLUTIONS**

**#793:** 1.P-E4 tempo
**#794:** 1. Tg7 dr. 2. P-d6 mat
**#795:** 1. Lc4 dr. 2. Pb3 sch., Kbl; 3. Ld3: mat
**#796:** 1. Td8 dr. 2. Lf5 mat.

## Reformed Fellowship of Canada Reformation Day Rallies

**October 29**

Free Reformed Church, 20 Croyden Street, Chatham. Speaker: Rev. P. De Jong of Dutton, Michigan with his theme: "The Forming and Reforming of Christ's Church." Time: 8 P.M.

**October 31**

Free Reformed Church of Michell, Ont. 4 miles south of Mitchell on Highway 23. Time: 8 P.M. Speaker: Rev. P. De Jong of Dutton, Michigan with his theme: "The Forming and Reforming of Christ's Church."

**November 2**

Maranatha Christian Reformed Church, R.R. #4, Highway 2, Bowmanville, Ontario. Time: 8 P.M. Speaker: Rev. Harry Van Dyken with his theme: "What Price, the Bride of Christ." Everyone Welcome.

**October 31**

Maranatha Christian Reformed Church, 215 South St., Cambridge, Ontario. Time: 8 P.M. Speaker: Rev. Harry Van Dyken with his theme: "What Price, the Bride of Christ."

## CALENDAR OF EVENTS

| | |
|---|---|
| Oct. 27 | AACS Annual Meeting, 1:30 p.m. Program will feature an address by Dr. Bernard Zylstra as well as presentation of recent Institute graduates and reports on current programs. Location: Medical Sciences Auditorium, 1 King's College Circle, University of Toronto. Buffet supper, 6:00 p.m. at AACS building, 229 College St., Toronto. |
| Oct. 28 | Frisian Church Service in the Georgetown CRC at 7 p.m., with Rev. J. Heilinga. |
| Oct. 29 | CJL Annual meeting in Edmonton. Speaker Ald. Kennedy, speaking on his calling as a Christian in city politics and Edmonton and the christian community. |
| Oct. 29 | Reformation Rally in Smithville Chr. Ref. Church. Speaker Rev. Harry Van Dijken from Listowel. Participating choirs, Maranatha and Adoremus at 8:00 p.m. |
| Oct. 29 – Nov. 8 | CJL's Public Affairs Director will visit the following communities: Oct. 29: **Winnipeg**; Oct. 30: **Smithers**; Oct. 31: **Terrace**; Nov. 1: **Victoria**; Nov. 2: **Vancouver**; Nov.3: **Abbotsford**; Nov. 4: **Lacombe**; Nov. 5: **Red Deer**; Nov. 6-7: **Calgary**; Nov. 8: **Lethbridge**. |
| Nov. 4-5 | Council of Chr. Ref. Churches in Canada sponsors conference; keynote speaker Rev. H. Van Andel. |
| Nov 4-8 | Gerald VandeZande will visit the following communities: Nov. 4, **Lacombe**; Nov. 5, **Red Deer**; Nov. 6-7, **Calgary**; Nov. 8, **Lethbridge**. Gerald VandeZande will be on the open line program on CKRD (850) 9-11 a.m., on November 5. This program can be heard throughout most of central Alberta. |
| Nov. 5-6 | Conference on the Chr. Ref. Church in Canada. In First Church, Calgary, Monday 2 p.m. until Tuesday 5 p.m. |
| Nov. 6-9 | Seventh biennial meeting, Council of Chr. Ref. Churches in Canada, at First Church, Calgary. Opening service of prayer at 7 p.m. |
| Nov. 9 | Gospel Music Concert featuring **The Chrystalairers** and **The Singing Edwards** in the Burlington Chr. Ref. Church, Burlington, Ont., at 8:00 p.m. |
| Nov. 10 | Lakewood Chr. Conference Grounds (Forest, Ont.) annual membership meeting, in the Sarnia Chr. Ref. Church at 2:00 p.m., banquet at 6:00 p.m. |
| Nov. 15 | The Association for Substitute Family Living which operates Homestead, cordially invites all to attend the First Annual General Meeting at 8:00 p.m. in the First Chr. Ref. Church, 181 Charlton Ave. W., Hamilton. Speaker: Dr. D. Moncrieff of Salem. |
| Nov. 17 | The Ontario Christian College Association will hold its annual meeting at 1:00 p.m. in the Calvin Christian Elementary School auditorium, 547 West 5th St., Hamilton. |
| Nov. 17 | "**Fall Harvest Bazaar**" at the Kiwanis Community Centre, Riverside Drive, Stratford. All proceeds for the Stratford and District Christian School. 11:00 a.m. till 8:00 p.m. |
| Nov. 24 | "Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont. |
| Nov. 20-21 | Lakewood Chr. Conference Grounds "Ladies Retreat" at Lambton Centre (close to Sarnia), from Tues. 10:00 a.m. till Wed. 2:00 p.m. |
| Nov. 29-30 | Christian Farmers Federation Convention in Edmonton. |

**Opfieringen fan it Fryske toniel stik "Der't De Dyk it Lan Omklammet";** Oct. 19: **Woodbridge**, Toronto Chr. High at 8:00.; Oct. 27: **Vineland** Public School at 7:30 p.m.; Nov. 1: **Chatham**, Kent Secondary School at 8:00 p.m., Nov 3: **Jarvis** Chr. School at 7:30 p.m.; Nov. 9: **Bloomfield**, Pine Crest School, Nov. 10: **Bowmanville**, Knox Chr. School; Nov. 14: **Strathroy**, Colborne Public School.

**Reformation Day Rallies: Oct. 29:** Free Ref. Church, **Chatham** at 8:00 p.m.; **Oct. 31:** Free Ref. Church, **Mitchell** at 8:00 p.m.; **Oct. 31:** Maranatha Chr. Ref. Church, **Cambridge**, at 8:00 p.m.; **Nov. 2:** Maranatha Chr. Ref. Church, **Bowmanville,** at 8:00 p.m.

**Feike Asma 1979 Concert Tour: Oct. 22: Victoria,** Vancouver Island, St. Andrews Church; **Oct. 24: Vancouver,** St Andrews Wesley United Church with the British Columbia Boys Choir; **Oct. 30: Calgary,** Grace Presbyterian Church, with Dutch-Canadian Choir; **Nov. 3: Hamilton,** Christ Church Cathedral; **Nov. 9: Ottawa,** St. Matthew Anglican Church; **Nov. 10: Halifax,** All Saints Anglican Church; **Nov. 12: London,** St. Michaels Church, with St. Thomas Male Choir, J. Dykstra, Director; **Nov. 14: St. Catharines,** Trinity Chr. Ref. Church, with "Collegium Musicum", Gerzinus E. Hoekstra, Director.; **Nov. 17: Toronto,** St. Paul's Anglican Church; (See local advertising for time of concert. Other concerts will be announced at a later date).

## NEXT ISSUE

| Dated | Mailed | Deadline for classified ads | Deadline for all other advertising |
|---|---|---|---|
| Fri., Nov. 2 | Wed., Oct. 31 | Mon., Oct. 29-10 a.m. | Fri., Oct. 26-10 a.m. |
| Fri., Nov. 9 | Wed., Nov. 7 | Mon., Nov. 5-10 a.m. | Fri., Nov. 2-10 a.m. |
| Fri. Nov. 16 | Wed., Nov. 14 | Mon., Nov. 12-10 a.m. | Fri., Nov. 9-10 a.m. |

History

## The land of dreams come true

**Coming Home to Zion** by Abraham Shulman, published by Double Day Canada Ltd., Toronto, Ontario, 1979; clothbound, 236 pages; price: $18.95. Reviewed by Rev. J. Van Harmelen, Caesarea, Ont.

**Coming Home to Zion** is the story of the birth of Israel. The story is told in words, but also in pictures. Weizman once said: "A Jew must believe in miracles if he is a realist."

"The Unification of the Jews in the 19th Century," "The First Settlements in Palestine," "The Pioneer Life Style of the Early Kibbutzim," "The Founding of Tel Aviv as the First Jewish City," "The Revival of Hebrew as a Living Language," "The Growth of the Arabs," and "The New Celebrations of Ancient Holidays" are all part of the drama of Israel's emergence.

Golda Meir explains in her introduction that "Israel is a Jewish State that has come into existence as the result of the longing, the faith, and the determination of an ancient people. This book is an attempt to demonstrate, with the help of rare and exquisite photographs, how this state of longing has been transformed into reality.

"It is a pictorial history of the dream that has lived in the Jewish mind since the destruction of the Temple; of how this dream has developed from a mystical, religious and liturgical beginning until it has attained the dimension of a political movement; and finally, how this movement has consequently taken shape in human acts that have become the foundation of the Jewish State . . . "

Enlightening are: the table of historical events in European Jewry, the table of Jewish historical events in Palestine, and the table of historical events in American Jewry.

The photographs usually depict the period of the thirty-two years between the landing of the first group of the Biluism at the port of Jaffa and the outbreak of the First World War, when emigration stopped. It is a fascinating book of Jewish history!

"We want a home in our country. It was given to us by the mercy of God and registered in the archives of history." The group of people who started for Palestine, and who dreamt of a home in Israel was called Bilu, which constituted the central letters of a passage in Isaiah 2: 5: Bet Yaakov lekhu ve-nelkha-Bilu-House of Jacob, come let us go! And they went — 3 waves of emigration until 1914. It was no legend. It was reality.

If you have some interest in the Jewish State and in the history of the Jews, this is a great book whereby to acquire some knowledge of the birth of that state. The story is powerfully written. The black and white photographs of that period are plentiful.

Devotions

## First prayer, then action

**The Hour that Changes the World** by Dick Eastman; published by Baker Book house, Grand Rapids, Michigan, 1978; clothbound, 174 pages; price: $5.95. Reviewed by Ralph Koops, Chatham, Ontario.

Much has been said and written about prayer. The author of this book suggests that we set aside one hour a day for prayer. The reason for the choice of one hour is that Jesus asked the disciples in Matthew 26: 40, "Could you not watch with me one hour?"

I find this a very arbitrary and unsound use of a Scripture verse. It's sort of simplistic Bible reading we do not really need.

Having said this, however, the author does give many good pointers for prayer. The book is replete with many good quotations although there is an overabundance of them. According to the author an essential rule for prayer is that "My prayer life will never rise above my personal life in Jesus Christ." Our attitude also had a lot do to with prayer. Prayer takes practice.

The author says, "Wise is the statement that there is much we can do after we have prayed but nothing we can do until we have prayed" (*his*). He relates that great reformers and evangelists like Luther, Knox and Wesley were men of prayer.

The chapters deal with many ingredients of prayer such as praise, waiting, confession, thanksgiving and many others. A helpful book.

## Multilingual Biblioservice enters sixth year of operation

(Canadian Scene) — The Multilingual Biblioservice of the National Library reached the impressive 100,000 volume mark last June in its programme to supply foreign-language books to public libraries across Canada. This central service acquires and distributes reading material in languages other than English and French through the provincial and regional library systems, thus answering the cultural needs of a growing number of Canadians.

The Multilingual Biblioservice entered its sixth year of operation this fall. The data accumulated and experience gained during the past five years have made it possible to examine the library requirements and reading habits of Canadians belonging the ethno-cultural groups.

The number of these groups is surprisingly high. Library surveys showed that collections in at least 60 languages are needed to satisfy readers' requirements. However, because of the recent federal budgetary restrictions, the MBS carries collections in only the following 26 languages: Arabic, Chinese, Czech, Dutch, Estonian, Finnish, Gaelic, German, Greek, Hindi, Hungarian, Icelandic, Italian, Lithuanian, Maltese, Norwegian, Polish, Portuguese, Punjabi, Russian, Slovak, Spanish, Swedish, Ukrainian, Urdu and Welsh. The latest addition is Lithuanian.

The most requests for books in languages other than English and French come from Ontario where one-third of all MBS shipments go. Next on the list is British Columbia, followed by Quebec, Manitoba and Saskatchewan. The volume of yearly requests has almost doubled from 39,350 in 1974 to 66,525 in 1978.

It is interesting to compare population data with corresponding requests, and observe the differences and shifts in language requirements.

This information could serve as a basis for a socio-demographic study, revealing as it does, even at first glance, that reading habits and the interest in ancestral languages vary from group to group and that certain ethno-cultural groups in Canada have experienced considerable growth since the last Census.

Although a few of the larger public libraries are able to develop their own foreign language collections, the MBS is still the main source of material for most libraries, and its statistics therefore reflect the situation on a nation-wide level. MBS data reveals not only a rapidly rising demand for foreign-language books, but also shows an almost 25 percent increase between 1975-76 and 1978-79 in the actual filling of all requests received during a fiscal year.

| Largest Ethnic Groups According to Mother Tongue (1971 Census) | Largest Ethnic Groups According to Mother Tongue (1976 Census) | Largest Book Requests 1979/80 |
|---|---|---|
| 1. German | 1. Italian | 1. Dutch |
| 2. Italian | 2. German | 2. German |
| 3. Ukrainian | 3. Ukrainian | 3. Chinese |
| 4. Dutch | 4. Chinese | 4. Spanish |
| 5. Polish | 5. Portuguese | 5. Italian |
| 6. Greek | 6. Dutch | 6. Portuguese |
| 7. Chinese | 7. Polish | 7. Punjabi |
| 8. Portuguese | 8. Greek | 8. Ukrainian |

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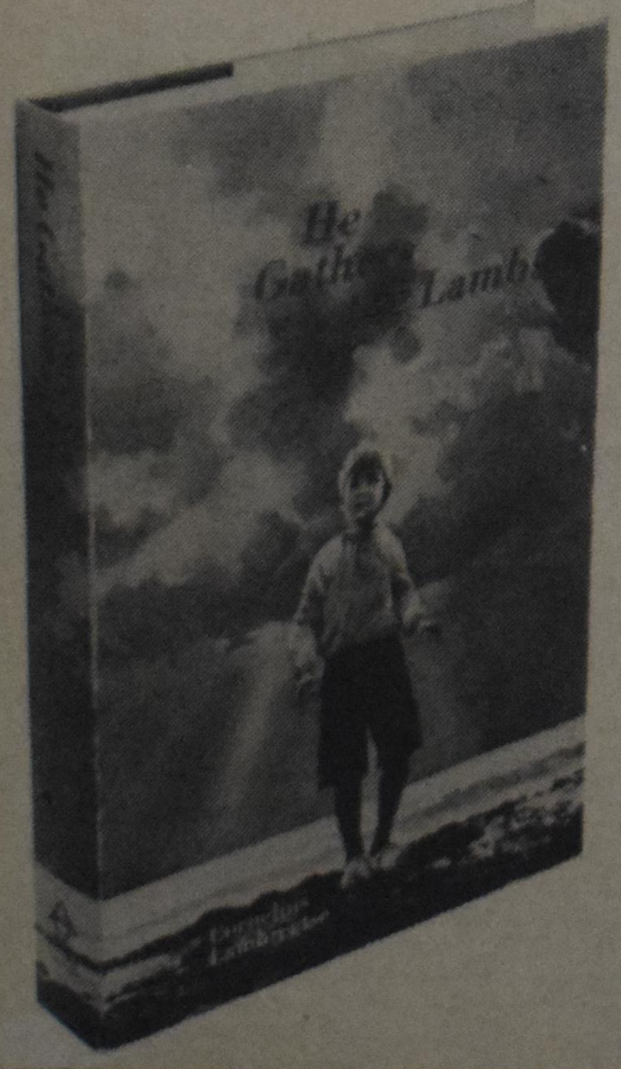

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*—H. Algra, Frisian Daily*

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